The Chaplain

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THOUGHT-STARTERS • NEWS AND VIEWS

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Editor: DELMAR L. DYRESON
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Mr. Forrestal Left a Warning

By A. Powell Davies

(Minister, All Souls' Unitarian Church, Washington, D. C.)

Dr. Davies' sermons have appeared in *The Chaplain* on several previous occasions. This sermon appears in slightly abridged form. In the "Recommended Reading" section of this issue his latest book, *America's Real Religion,* is introduced.

"HAPPY is the man that findeth wisdom," says an Old Testament proverb, for the ways of wisdom are full of "pleasantness" and "all its paths are paths of peace." Which, of course, is often true, but not always. As in the case of almost all proverbs, so in this one, emphasis is achieved through exaggeration. For the fact is that wisdom and peace are sometimes far apart, and as for pleasantness, the effect of becoming wise is seldom unattended by one degree or another of melancholy. Indeed, in another place, the Old Testament says as much. "In much wisdom is much grief," declares the writer of the Book of Ecclesiastes. Which is confirmed by a Welsh proverb, still current in my own ancestral hills, "All wisdom must be paid for with pain."

That is what James Forrestal discovered. He thought at first that if he could deepen his understanding of men and affairs, and become, as the years went by, a modern example of a philosopher-statesman, judicious, free from partiality, superior to the lower motives, zealous in the public interest, he would increase both his self-respect and the esteem in which his fellow-men would hold him. He found instead that his reward was opprobrium, misrepresentation and ill-repute, which forced him after a while to doubt himself so severely that at last he was unwilling to continue so unsatisfactory a life.

He had not always sought wisdom. At first, he sought wealth and succeeded in amassing it. From wealth he turned to power, and this also was given him. But neither wealth nor power seemed to him a satisfying aim, even to one able to achieve such aims. Wealth, though useful, is fundamentally vulgar. That is to say, it perverts a superior mind to the limitations of a common one, corrupting its motives with greed. Power, likewise, is surrender to a vulgar lust, the lust to dominate, and except when exercised for a clearly conceived and worthy end to which a wide consent is given, is a transgression of the rights of others.

Devotion to Public Service

How then, inquired Mr. Forrestal of himself, can a man in public office avoid the pitfalls of his position and faithfully discharge its responsibilities in the public interest? It is not a question, he thought, of choosing such

courses of action as will instantly be popular. He had seen a lot of politicians, and while he was not disdainful of politics, he thought there should be a higher level. The man in a position of public trust should be superior to low aims, even though they were among those of the public he served. Yet, he must not lose touch with this public, or be disdainful or condescending. Nor must he be oppressive or arbitrary in dealing with associates and those who worked under him. Somehow, he must learn to be wise enough, persuasive enough, strong enough and yet gentle enough, to get the right thing done because it is the right thing and *should* be done.

These were the thoughts—these and many others like them—that Mr. Forrestal took up in his reflective moments after he had become disenchanted with mere wealth and power. Perhaps his quest for wisdom was also deepened by his loss of personal happiness. I am not going into this, today, but I wish to indicate that I am not unaware of it. Very few tragedies indeed do not have a personal and intimate side to them and it is not often that a man takes his own life if the inner fortress of his personal happiness is still secure. For this gives him a place of refuge: a life within a life, from the joy of which his strength is renewed and he finds fortitude. But in the case we are considering, devotion to the public service had been substituted for the forlorn hope of personal happiness. Undoubtedly, the drive towards achievement was powerfully reinforced by the need to forget frustrations. But this was consciously understood, I think, by Mr. Forrestal—at least as well so as anyone ever does understand such matters when one's own situation is concerned.

And what he wanted was to fulfil the obligations of his public office with complete worthiness—or as near to that as he could come. So he sought wisdom. He also—or so it seems to me—was looking for religion: religion that he could believe in. He wanted definite assurance, if it could be found, as to the purpose of life itself. What was this mystery of human life, so strangely placed in a world that gave him knowledge of itself and yet remained at last inscrutable? A world that, the more you knew about it, the less hope you had of solving its final riddles? Mr. Forrestal would like to have understood better what he might believe; he was in search of a religion. His early Catholic faith he had given up. It was not religion as he needed it. Nor was anything he found—not quite. So he went on looking.

What Could the Past Teach?

But at the same time, he tried to understand what the past could teach him—and particularly the great men of the past; the philosophers and sages—of his own responsibilities. He wanted to do right. If possible, he wanted to do it gently. He wanted to be wise. And he thought his devotion would bring him the reward that nothing else had. Not public applause. No, but acceptance, respect, a fair estimate of his value. He wanted to deserve it, and he worked day and night, trying to deserve it.

Finally, he broke under the strain of it. He was taken away to be treated. Skillfully treated. But he noticed. Noticed that he was being watched. That nothing usable as a weapon was left within his reach. That he was not allowed to be alone: could not be trusted with his own life. He under-

stood and tried to approve. He accepted the humiliation. It was necessary. He was alternating between the littleness of hope and the bigness of despair. Mood following mood. But he knew that what was being done for him was necessary.

Chances Had To Be Taken

If he could have passed the emotional crisis (or the series of crises) it might have succeeded. Might. Nobody can be sure. But just as it had been necessary to take away his power over his own life, so now, it was necessary to give it back to him. Otherwise, he would never be well. Little by little, he must feel himself in control of his own affairs. So chances had to be taken. This, also, was necessary.

But Mr. Forrestal had made up his mind. He had read again the famous lines from Sophocles:

When Reason's day sets rayless—joyless,
Quenched in cold decay,
Better to die and sleep the never-waking sleep
Than linger on, and dare to live
When the soul's life is gone.

So he took the moment's opportunity and died by his own will.

By his own will—yes; and from causes arising out of his own life—no doubt. And with no accusation of anybody else. No; but it was generous. For Mr. Forrestal could have made some accusations, had he wished. What he did was leave us a warning; a silent one, but one, nevertheless, that America in these evil days should heed.

For if Mr. Forrestal died by his own hand, he had first of all been destroyed by the hands of his fellow-citizens. And this is the part of the tragedy to which we should attend. The rest we could never have done anything about; but then, apart from this, the rest would not have been sufficient to end his life. I say, his fellow-citizens destroyed him. Some of them by conspicuous onslaughts—onslaughts that were thoroughly evil, but evil in a way that modern America has not learned to repulse. Some of the onslaughts were not conspicuous. Indeed, they were not really onslaughts; what they amounted to was the passive side of what the active tormentors were doing. For American democracy has this unhappy distinction among all the democracies of the world—this distinction and this threatening flaw—that American democracy resents natural superiority and loves levelers and detractors; loves, that is to say, whatever drags superiority down towards the level of mediocrity. Or considerable elements in America do so. And since anyone in public life who consciously tries to be worthy of public trust is certain to develop superior qualities, he will be suspected and distrusted and even hated. In this way, the people of the United States, through the habit of suspicion and detraction, make sure that as many of their public servants as possible will be mediocrities, and that any who show promise of greatness will be discredited and destroyed.

Develop, then Discard?

Through force of character and favoring circumstances, a certain number of outstandingly able people do find it possible to emerge as leaders and survive. Or they learn to conceal their ability and become skillful in pretending that they are just as stupid as anybody else. But some day, the United States will have to make up its mind between genuine democracy with its equal opportunities for people of varying ability, and mediocrity; and between leaders and time-servers.

And meanwhile, what happens is that we first develop our public servants until they are worthy of high office, then we destroy and discard them.

I do not mean by this that I think Mr. Forrestal was a great man—but I think he might have become one. Nor do I mean that he should have remained in the office he held—but there are other offices, and his services need not have been wasted. I should make it clear, too, that I think Mr. Forrestal made mistakes. As for some of the more debatable things he did, I do not know whether they were mistakes or not, and probably nobody else does—or can—until the future decides it. What I am getting at is this: that Mr. Forrestal was deeply devoted to the public interest. Whether he was always so or not, he became so. And he became highly competent in the genuine performance of public duties. But the more he sought wisdom and adopted high aims, the more he made enemies. And these enemies found it easy to convince the American people that Mr. Forrestal was a sinister person. Let us be candid. In no other democracy, not even in France in the years between the wars, has hostility to men in public office flourished as it has in America. We seem to want to belittle them—to demand at considerable cost their complete absorption in the public interest and then maintain a steady stream of obstruction and abuse, full of the opinion that no one can possibly be worthy of our trust.

We should be warned by Mr. Forrestal. As we should in all other cases. And we should be bright enough to see what is happening when a superior man is being persecuted by inferior men—which is what happened to Mr. Lilienthal. We should learn how to recognize and develop leaders—and maintain them—instead of how to obstruct and destroy them.

When *will* we learn? When will we understand, for instance, what drove Emerson to write the following almost mordant lines: "Men of aim must lead the aimless, men of invention lead the uninventive . . . Whilst the rights of all as persons are equal, their rights in other directions are very unequal. Neither the caucus, nor the newspaper, nor the Congress, nor the mob, nor the guillotine, nor the fire, nor all together, can avail to outlaw, cut out, burn or destroy the offense of superiority in persons."

Government of the Leveled Down

Until we do learn it, we shall go on humiliating the public servants from whom we expect devotion, deriding and abusing them out of our fear that they may outperform the common standard, thus rising above the general mediocrity. Increasingly, so it seems to me, this fierce desire that all men be leveled down and averaged has given us a government of the leveled down: and altogether too accurately it represents us.

If this habit of detraction proceeds from equalitarianism, then it must be said that equalitarianism can and does bring about its own undoing. This is because an evil is nonetheless evil when multiplied by millions of equalized people. It is the same with a deficiency. It is just as bad in a multitude as in a despot. Essentially, it is the evil of envy: the fear of being surpassed. As Francis Bacon wrote as long ago as 1625, "He that cannot mend his own case will do what he can to impair another's." Or as Montaigne wrote, half a century earlier, "Those who cannot attain to greatness avenge themselves by railing at it."

But there is a German proverb which tells us where it all ends up: "Envy," it says, "is the sorrow of fools."

I greatly fear that envy—this dark, seldom acknowledged kind of envy that lurks within the deep recesses of the soul—has combined with the opportunity that equality gives here in America—equality of persons—to resist leadership and resent greatness. There is too much preference for the littleness that is so much more comprehensible and reassuring: the energetic littleness that gives to mediocrity the feeling of being represented without being surpassed. Leaders, we say, should be "regular." We have a special fondness for that word. We mean by it that capable people must be careful to act like ordinary people and those in positions of trust must make it clear that they are no better than anybody else. Yet if they are no better than anybody else, why should we trust them?

A Silent Warning

Mr. Forrestal left a warning. A silent warning. I think it can best be summed up in the German proverb I quoted a moment ago: that in the end, "Envy is the sorrow of fools." It could become so, for us here in America. For without leadership we shall surely fail. And if we go on destroying those who are worthy to lead us, it is certain that we shall have no leadership. I do not mean that we must cease to criticize; or that anyone in public life should be protected from controversy. Far from it. I believe in the democratic process, and believe it should be vigorous. But this is a very different matter from the detraction and abuse which comes from the everlasting need to see capable people as sinister—because they cannot be seen as mediocre. I said here several Sundays ago, and I say again, that this age does not know the difference between a sick soul and a great soul. It doesn't. It venerates sick souls as though they were great souls. It also turns great souls into sick ones sometimes. It did that with Mr. Forrestal. And it takes more insight, more courage, more devotion than most people have any idea of for some of those who serve us to go on with their work.

No One Wants to Serve Us

And, of course, there are an increasing number of cases where no one wants to serve us any more. It is getting difficult to fill positions of public trust—even high offices—with suitable people who can be persuaded to undertake the task. They know what they are in for. They would rather avoid it. Why should they come to Washington to be humiliated? To lose their peace of mind, their sensitiveness of spirit, their natural kindliness, their general acceptance where they are, the friendliness that sweetens life about them, the chance to do a good job in what they are already doing without being abused and harassed by people who would be incapable of doing such a job at all? Why should they accept disrepute, slander, insinuation, and spend half their time defending themselves—to make it possible to do their work the other half of the time? And at the end of it, just get thrown out? Discarded. A sacrifice to mediocrity and those whose daily columns are written for scandal-hungry, mediocre minds?

So they don't come. Not as readily as they did. And they won't, in my opinion. Until the people change. Until they are willing for leadership—devoted, capable leadership. Too much

of what we have today is not leadership: it is not capable and it is not devoted. James Forrestal knew this. It was part of his anxiety. He did not see how the United States would survive—in a world of enemies—without leadership that was adequate. That is a further reason why his death is a warning.

But I do not think the warning will be heeded. Not yet. I think the detractors will go on detracting, and that the people—too many of them—will continue with the cult of mediocrity, calling it democracy, which it certainly is not. So they will listen to the detractors rather than the leaders. Until things get worse. Then, we shall see.

"If Destruction Be Our Lot"

"If destruction be our lot," said Abraham Lincoln, speaking in Springfield in 1837, "we must ourselves be its author and finisher. As a nation of free men we must live through all time or die by suicide."

"How often would I have gathered you," said Jesus to the people of Jerusalem, "as a hen gathereth her brood under her wings, but ye would not. Now are ye left desolate." And so they were. But they didn't know it; didn't notice any difference. Until Jerusalem fell, just as Jesus said it would. He, too, was resented. Because he, too, committed what Emerson called the unforgivable offense of superiority. He saw through the people as well as the rulers. And was no more deflected by the one than by the other. But he had what a fully developed leader always has. Compassion. "He had compassion on the multitude," says the New Testament. If I had to define this kind of compassion, I would probably spend a long time at it, but in the end and for simplicity's sake, I might say that it is just a smile concealed deep down within the heart. Sometimes a rather wistful smile. Sometimes a bit grim. Sometimes amused. It is a smile that is kept away from the lips—mostly. And even from the eyes. This kind of smile had *better* be hidden in the heart; and mostly it is.

The Smile of Compassion

If I had been so placed that I might have spoken of these matters to James Forrestal, I would have told him about this kind of smile, this compassion. It's the sort Jesus had. It doesn't save you from crucifixion, but it does save you from giving up on your own account. Because it lets you know that you are necessary; that you are winning even when you seem to lose. Because things can come out no other way if you are truly devoted, truly looking for wisdom, truly able to discharge responsibilities. You are necessary even to your detractors, for their real quarrel is always inside their own lives, a quarrel which they project out into the world and on to other people. They can't win—not inside their own lives—until they stop being what they are. If you understand this, you know that you are necessary; and you know what makes these other people tick. And that they can't help it. So you have a gentle, uncondescending but compassionate hidden smile. That would have been part of the therapy I think Mr. Forrestal could have used. Unless it was too late.

It was Lincoln's secret, of course, and that of all other great leaders; and we sorely need leaders of that quality. Knowing in advance that (like Lincoln) they may sometimes make mistakes. But that they will never

make the mistake of letting *us* betray *ourselves*. They will not make big mistakes. But if we are to have such leaders, there must be enough people who will support and defend them—while they are becoming leaders: *especially then*—lest they give up before they have found the inner secret and thus join the time-servers who have exchanged devotion for self-interest and conscientiousness for cynicism and contempt. We need to learn this: the people of America: or at least enough of us for the purpose.

But it is a thing that can only be learned if we have a clearer insight and a finer spirit. Which is something that ought to be possible first of all in the people of American churches. I wish it might be. If we could just raise the level—we of the churches—just raise the general level, it would be more important than all the resolutions we pass, all the philanthropies, all of everything else whatever.

What was done to Mr. Forrestal, you know, just wasn't decent. And we've done it before. I'm afraid we'll do it too many times.

We need a higher level.

Prayer: *O God, whom we try, again and again, to make into our own image, make us more willing to be made in thine. Amen.*

Ten Commandments for Ministers Visiting the Sick

EDMOND H. BABBITT

Thou shalt have no other gods before thee, such as procrastination, "tomorrow," or "too busy." Thou shalt not make any image for thy patients of other patients who have died of the same disease.

Thou shalt not take the name of the doctor and speak for him, for he alone tells the diagnosis and the remedy.

Remember the patient's personality to keep it holy and do no spiritual violence.

Six days shalt thou labor and do thy work, yea, in calling on the sick thou mayest be required to call on the seventh day or even the seventh night.

Honor thy Father that thy days may be long in the land, for He is the source of all health and healing.

Thou shalt not kill the spirit of recovery by being thyself depressed and gloomy.

Thou shalt not commit adulteration of good sense by making thy visit too long.

Thou shalt not steal thy patient's comfort by sitting on the bed or talking too much.

Thou shalt not bear false witness, for thy witness is of God and His power to bring peace, comfort, poise, and faith.

Thou shalt not covet over-zealously the opportunity for conversion, because harm may be done to the patient if great wisdom and skill are not used in stirring emotions.

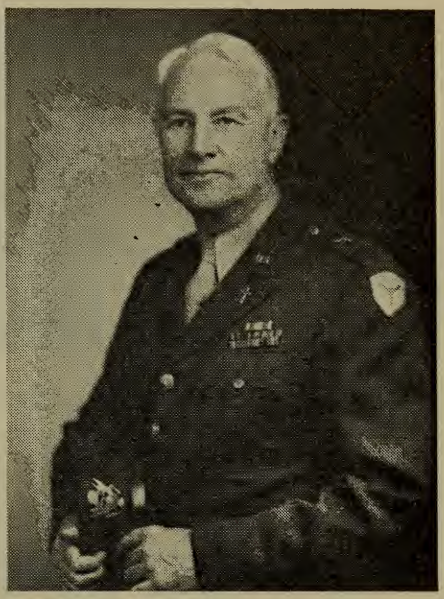
—From *Zion's Herald*, April 27, 1949. Used by special permission.

A Division Strong!

By Chaplain (Brig. Gen.) Fred C. Reynolds, N.G.

(President, The Military Chaplains Association of the United States)

In civilian life, Chaplain Reynolds is superintendent of the Washington (D. C.) east district of the Methodist Church.



Chaplain (Brig. Gen.) Fred C. Reynolds, N.G.

THE Military Chaplains Association of the United States has a potential membership of approximately 13,000 "Men of God"—not a battalion, not a regiment, but an entire division of chaplains. What a mighty force for good in our nation! This mighty force, however, is not mobilized. It is not active, but dormant. It is complacent at one of the most critical points of our entire history.

In the fateful conflict that is being waged between secularism and religion throughout our land and throughout the world, this division of chaplains is desperately needed. We did not fail our country in the days of physical danger. We dare not fail her in the days when her moral and spiritual life is threatened.

We must speak with a loud voice, calling our people to their knees before God in confession and reconsecration to the common ideals of our faiths. Twelve million ex-service men and women in every city, village and countryside will heed the voice of their chaplain above any other.

As I assume the presidency of this great organization, brought to new life and power under the able leadership of my predecessor, I call upon my fellow chaplains—active, reserve, and "ex"—"to come up to the help of the Lord." In addition to our regular religious activities, let us, representing every faith and race, unite in bringing our nation back to the religious devotion of our Founding Fathers.

A world-wide moral emergency challenges us. The spiritual hunger of the world offers us an unprecedented opportunity.

The Military Chaplains Association has moved to its new location in the headquarters building of the General Commission on Chaplains, 122 Mary-

land Avenue, N. E., Washington 2, D. C.

The following chaplains were elected vice-presidents of the Association at its eighteenth annual convention:

Henry Darlington, New York City
I Army Area

Edward L. R. Elson, Washington, D. C.
II Army Area

Joshua L. Goldberg, New York City
At Large

Cecil Lang, Dallas, Texas
IV Army Area

John W. McQueen, Birmingham, Ala.
III Army Area

Cyrus W. Perry, Brooklyn, New York
At Large

Patrick J. Ryan, San Francisco, Calif.
VI Army Area

Edward J. Smith, Sioux City, Iowa
V Army Area

Francis V. Sullivan, Chestnut Hill, Mass.
At Large

Chaplain (Brig. Gen.) George F. Rixey, USA, Ret., was appointed executive secretary and treasurer of the Association. During World War II Chaplain Rixey was the first Deputy Chief of Chaplains in the history of the Army Chaplaincy and also served as Assistant, The Inspector General. He was Army Chaplain of the Second Army and later Chaplain of U. S. Forces in Korea, prior to his retirement on March 31, 1948. For his service in World War I Chaplain Rixey was awarded the Silver Star and, in World War II, the Distinguished Service Medal. He is a member of the General Commission on Chaplains.

VOICE OF THE READER

Though lacking a signature for the moment, this note is written in a spirit of charity. Reference is made to Vol. 6, No. 2, February 1949, page 2, *The Chaplain.** It is left to the Roman Catholic chaplain's personal discretion to see what literature of his Church he will display. No command involved and no funds (alas) advanced for this important purpose.

As regards *Our Sunday Visitor,* some of the chaplains have not displayed the same. That again is a matter of personal judgment. No regimentation in this regard. Our greatest regret in this affair is that there is not more good literature to displace the bad that circulates. Our sentiments in this direction are the same as your own. May God bless you and your work in trying to lead the souls of men closer to Him. *X.*

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* The reference is to an editorial entitled "Talking Up Protestantism," in which the following statement was made: "It is conceivable that if any Roman Catholic chaplain failed to see that the literature of his Church was properly displayed and distributed it would not be long before he would have a reminder from one of his superiors."

Faith Is a Necessity!

By Edward E. Martz

(Pastor, First Congregational Church, Oskaloosa, Iowa)

Mr. Martz, a previous contributor to *The Chaplain*, is a graduate of Duke University and served as a chaplain in the U. S. Maritime Service during World War II. His book of sermon essays entitled *An Adequate Religion*, published by Dorrance and Company, recently came off the press. (A review of this book appears in the "Recommended Reading" column.)

IT was one of those rainy Sunday mornings when one feels that he has a perfectly legitimate excuse for not making his weekly pilgrimage to the church. Personally, I preferred to sleep an hour longer than attend Sunday School. But after the lesson of the morning had gotten under way, I was happy that my father had persuaded me with strong, appropriate words, and the sight of his razor strap, that it was best that I go and be instructed in the Scriptures. With bulging eyes and keenly set ears, I sat rigidly on the edge of my chair, thrilled as our Sunday School teacher expounded the more profound meanings of faith.

All went well until he reached a saying of Jesus: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20) Immediately my childhood mind took wings and, guided by childish faith, soared imaginatively through the world of great possibilities. Here was a miraculous element of Christianity at my disposal. All nature was at my command, if I had the faith. I liked that. For a moment or two I visualized myself moving about God's universe with a bag of supernatural tricks, pulling them out at will simply by exercising this wonder-working power of faith.

I was in the process of removing a mountain when I was shocked back to the world of reality by the searching questions of one of the other ten-year-old boys in the class. The questions of his doubting mind sometimes frightened us, and on this occasion violently jarred the seemingly unshakable faith of our teacher. "Do you really believe that a man can move a mountain just by having faith?" he asked.

"If he has faith enough, he can," the teacher answered.

"Why don't people move mountains that way now?" my friend persisted.

"Well," replied the teacher, "I suppose it is because they don't have faith enough."

The young lad thoughtfully considered the reasonableness of the answer. Then he looked at the teacher. "Could you move a mountain?"

"I'm afraid to say. It takes a lot of faith."

My little friend grinned back at the teacher. Then he said, "Well, if you don't have the faith, then I guess you're not very much of a Christian, are you?"

UNFORTUNATELY, at that early age I was not familiar with the experience of Mahomet, who persuaded his listeners that he could call a hill to him, but then in their presence failed miserably in the attempt. Consequently, my "scientific" spirit took possession of me. I would apply this aspect of my teacher's faith about moving mountains to Old Tussey Mountain near my home to determine once and for all the validity of the teaching. Old Tussey seemed to grin a smile of indifference as I stood at her feet one day and pleaded ardently for her to move and prove my faith. She still stands there today in the same place, her shoulders supporting the heavens and her arms stretching endless miles, embracing Nittany Valley as they have from the beginning of time.

When Old Tussey did not move that day, something happened to my faith. I lost all faith in faith—at least the kind which had been taught me by my sincere, yet wrongly informed teacher. Had I not been so young then, perhaps my mind would have followed the same channel of thought as Mahomet's when the hill stood still at his calling. His faith was not shaken. He simply said, "If the hill will not come to Mahomet, Mahomet will go to the hill." A simple solution; yet the only solution. Had I been a little older perhaps I also would have considered that Jesus, who spoke about moving mountains by faith, did not go about changing the topography of Palestine as the impulse seized Him.

A year or two later when a super highway was in the process of being constructed over and through Old Tussey Mountain, I watched with amazement the removal of huge portions of Tussey's sides by the great machines designed for such purposes. I began to understand a little more clearly the part faith had to play in that project—the faith of the men who designed the equipment; the faith of the engineers who surveyed the land; and the faith of the men who had visualized the completion of the gigantic project. Faith could remove mountains—but in a different way.

I TELL this story because my experience is not unique. If you did not attempt to move a mountain in your childhood, you tried something else just as fantastic. In the early days of our adolescence all of us had childish notions about God which made our religious faith a fanciful thing. And I suppose that was as it should have been in God's scheme of things. The Apostle Paul put it this way: "When I was a child, I spake as a child, I understood as a child, I thought as a child. . . ." (I Cor. 13:11)

There came a time in our development, however, when new knowledge broke before us upon the horizon, when for the first time God seemed to open up our minds and understanding to new truth. For some, no doubt, this process was a gradual unfolding; for others, a sudden, shocking experience. But we all reached a period of development when it was imperative that we "put away childish things" in thought, understanding, and activity. When new truth confronted

us, either we reconstructed a new and more workable faith, or we continued to live in the fanciful dreams of our childhood. Either we accepted the new role that faith had to play in our lives, or we rejected it.

I do not know what mental and spiritual path you chose at this important juncture of life's experience. Of this, however, I am certain: a sound, intelligent faith is necessary if you are to succeed in this business of living with yourself and with others; for faith is fundamentally a kind of attitude which human beings have toward themselves, one another, and God. Without faith there can be no harmonious relationship between them.

AN intelligent faith calls for a definition. Perhaps we can more clearly understand its meaning and significance, if we point out briefly what faith is not. Contrary to a common notion, Christian faith is not a substitute for reason. It does not rule out a man's intellect. God has provided man with intellectual powers; and a religion that discounts these powers is no religion at all. Man is poor indeed if he does not use them.

Moreover, faith is not an illogical belief in the occurrence of the improbable, as someone expressed it. It is not a blind trust in something that does not exist, or, according to reason, can never exist. True, some of the beliefs and attitudes which we have observed that pass for faith are no more than blind trust. But in faith, as in reason, there is a sound kind and an unsound kind. We are concerned about a sound, workable faith. What is that?

The writer of the Epistle to the Hebrews defines faith in these words: ". . . Faith . . . is the evidence of things not seen." (Heb. 11:1) That is precisely what it is. It is a belief or trust in something or someone on the basis of evidence—a belief which cannot be proved absolutely on the grounds of evidence, but which, nevertheless, is reasonable in the light of the facts at hand. It is also a form of confidence based on one's experiences and the experiences of others. Faith, in this sense, is inseparably bound with reason and experience, or if you like, reasonableness. And if faith is to perform its indispensable function in human and divine relationships, then man must have a reason for the faith which he possesses.

Now this does not mean that a man can decide or act on the basis of reason alone. With all his theories, demonstrated truths, mathematical formulas, and undisputed information he must first have faith in the constancy of the laws of God's universe before he can even begin his work. A sound faith is indispensable. It is the basis of human existence.

Someone will ask, "Aren't you exceeding the bounds of reasonableness when you say that faith is of such great importance in life? Does it really matter that much?" Jesus thought that it did. Life demonstrates the fact. A brief glance at three areas of human experience leaves no doubt that a man *must* exercise faith, if he would live happily with himself and others and succeed in mastering life.

FIRST of all, a man must have faith in himself. Observe, if you will, the man who lacks that confidence. You find him in every vocation, every business, every profession. Perhaps he has unlimited possibilities and unusual abilities which provide him with the opportunity to become outstanding

in his field of work. No doubt it was said of him at one time that he had a great future. But instead of being an office manager, he is yet a filing clerk; instead of being a leader in his vocation, he is a halfhearted follower; instead of being an outstanding professional man, he is merely one of the many. He might have exceptional abilities, superior reasoning powers, an excellent academic background, and even the God-given endowment of originality. But if he does not have faith in himself, he just doesn't advance. There's a point past which he cannot go. Without confidence in himself, he limits himself to mediocrity. With faith and belief, he could "move mountains."

Lack of faith in one's self can also destroy one's mental health. A man can become a "bundle of nerves," if he has no confidence in himself. He lives constantly with fear and worry. Whatever his duty, he is afraid that he cannot perform it satisfactorily. Wherever he is, whatever he does, he is not quite certain of himself. Fear grips him at every turn in his work, his social life, and his home life. Peace of mind is impossible. Without faith in himself, his life is fraught with anxiety and worry.

SECONDLY, a man must also have faith in others. In this age when we seem to have every reason to distrust others, that is a difficult attitude to develop. It calls for faith in the goodness of human nature at a time when it seems reasonable to believe only in the badness of human nature.

The managing editor of a metropolitan newspaper wrung his hands and paced the floor with quick, worried steps. He had no scandal story for the front page. "It looks utterly hopeless," he moaned to the city editor. "There has been no murder, no divorce, no graft, there have been no street brawls, or any drunks hauled in in the last 16 hours. What will we do for a front page story?"

"Oh, don't worry about it," the city editor said reassuringly. "I have enough faith in human nature to know that somebody will do something before we go to press."

Man Has a Good Side

Yes, man has an evil side to his nature. But he also has a good side; and we can and must develop a faith in his inherent goodness. Even in our routine daily associations a kind of faith or trust in one another is absolutely necessary. Someone put this aspect of faith in a whimsical way: "If men had no faith in one another, all of us would have to live within our incomes." Truer words were never spoken. When faith breaks down, human relations cease. This need not be, even when we are discouraged by the faith-breaking conduct of some individuals. God has endowed most of us with enough rational power to develop on the basis of experience a faith in most men which grows out of their truth and faithfulness and goodness.

Faith in others performs an indispensable function in the lives of human beings. It is best illustrated in the history of happily married men and women. It has always been the common notion that love is the foundation upon which men and women build a real marital happiness. And it is the fervent, romantic love which leads to marriage and the subsisting love throughout wedded life that makes for a successful union of husband and wife. But I submit that

without faith in one another there can be no happiness in marriage, irrespective of the intensity of love between marriage partners. In counseling work, we might observe, for example, the young husband who suspects his wife of infidelity. His love for her, however great, is not soothing enough to relieve the pain and misery caused by his distrust. And it matters not whether his distrust is based upon ignorance or knowledge. He is still grievously unhappy. Faith, belief in one another, is a prerequisite for a happy and successful marriage. And so it is in all of life's relationships. Where there is distrust and suspicion, there can be no happiness.

Enriching Qualities of Faith

Were it not for the faith we have in others, life would be poor indeed. Our ability to believe in others enriches our lives and gives added strength to them. Have you ever considered in your own experience how your life has been enriched by blending it with the lives of others? Have you ever noticed the increased faith you had in yourself as you merged your life with the life of another or others? That merging of life and its consequent enrichment and strengthening comes only through faith in one another. Two lives or any number of lives cannot become as one where there is distrust and want of confidence.

Confidence or faith in someone else has the power and does tranquilize one's inner self when fear grips him. When overpowering fear seizes an ill man, a few encouraging words from a physician in whom he has faith quiets his disturbed mind. Or observe the reactions of panic-stricken individuals trapped in burning buildings when someone in whom they have faith calls for order and gives exit instructions. Immediately they begin to collect themselves. So it is in all experiences where fear grips men. Faith in someone else does enable one to subdue the excited and anxious feeling created by fear.

If what we have been saying is true, then "it must follow as the night the day" that life requires also faith and confidence in God. That sounds like an old-fashioned, antiquated idea, doesn't it? But modern man needs something to regain the peace of mind which he seems to have lost. He is jittery and afraid. His self-made schemes and devices which were to have restored order and peace within himself and in the lives of others have merely created one crisis after another for him. Through his own lack of faith in God, he has lost faith in his fellowmen and himself. His pride forbids him to confess that he is anxious about the uncertainty of the future. He is worried, and worried nearly to death. One cannot read the newspapers, listen to the radio newscasts, or converse with other individuals without sensing the fear that grips men's souls today. Could it be that we've lost our faith in God?

The Vogue of Faith

I hear the response, "But men do have faith in God today. Everywhere we see evidence of it. Respected men in the fields of science, literature, politics and business are writing and telling about their belief in God."

That's true. And on the basis of that writing and talking it has become rather "voguish" for modern man to confess his belief in God. He feels that if the scientist can make such a con-

fession on the basis of extensive research, then there must be something to it. If you ask modern man point blank if he believes in God, almost invariably he replies, "Yes."

And he can give his reasons. "I believe that God created the universe because no sane man could say that it was the result of chance. I have faith in the dependability of the physical laws of the universe which were of God's making, for there has never been any deviation from their uniformity in the history of mankind. I believe that every man handling those laws gets the same results. Yes, I believe in God."

Now that faith is indispensable. Without it, we would be poor indeed. But it is not sufficient. Faith in the immutability of the law of gravity or the uniformity of the laws governing the reaction of acid and alkali together in the test tube will not save humanity from destroying itself. The fact that there is constancy in the laws governing magnetic fields of force helps us little when fear has overwhelmed us. The laws of the conservation of energy, matter, or electric charge will not conserve peace of mind or facilitate peaceful human relationships. Modern man needs a faith which will give hope to his anxious soul. And he does not find it in this God which he limits to the creation of the universe and immutable physical laws.

THE only faith that will alleviate man's sorry condition today is a religious faith—faith in a God who also created moral law, which is just as real and immutable as physical law. He needs faith in the goodness, love, and justice of God; for if he believes that God is good, then he must inevitably believe that good is more powerful than evil; if he believes in a loving God, then he will believe that love is more powerful than hate; if he believes that God is just, then he will have faith that justice is better than injustice. Only by such beliefs can he ever hope to develop a faith that good will ultimately triumph over evil in the world.

That in itself will make for peace of mind. If such a belief fills the mind and heart of a man, there is no room for fruitless worry and ungrounded fear; for faith in that kind of a God restores courage and confidence to troubled souls. Heavy with anxiety and worry one night, old Bishop Quayle found it so. "Quayle," he heard God say to him, "you go to bed. I'll sit up the rest of the night and do your worrying for you." He who has experienced the release from groundless fear and worry that comes from putting one's faith and trust in God, knows the meaning of Bishop Quayle's experience, even in its humorous setting.

Faith and Motivation

Modern man's proneness to choose evil rather than good and to disregard utterly the moral law of the universe leads to the inevitable conclusion that he has lost his religious faith in God. And whether or not we view that observation as old-fashioned, the fact yet remains that only such faith will bring order out of the chaos man has created within himself and in his relationships with his fellowmen. We have already observed that one's faith determines the course of his actions and the motives that prompt those actions. If man desires harmonious human relationships, peace of mind and soul, and the rule

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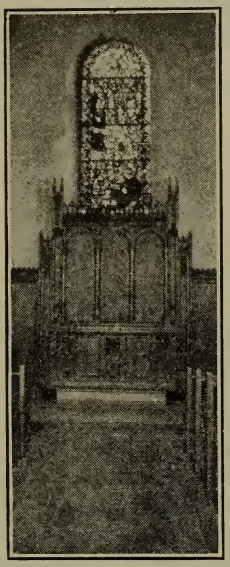
American Seminary Chapels

VI. The Andover Newton Theological School Newton Centre, Massachusetts

By H. L. McGill Wilson

WE enter New England, where theological education first got its start in America—Harvard College having been founded as a training center for the ministry of New England—to visit a theological seminary which is unique in several aspects.

First, in the instance of Andover Newton we have emphasized much less the art and architecture of the School, because of the large opportunity given by its archives to present some of the fascinating *things past* in the lives of theological students of a century and more ago.



Chancel of Andover Newton Theological School chapel

Secondly, the affiliated situation of the School, which is actually two seminaries—one, Andover Theological Seminary, a school for Congregationalists; the other, Newton Theological Seminary, a Baptist institution—is noted. The campus and buildings, except three erected in the 1930's, were those of the original Newton Seminary. The faculties of the two seminaries operate as one faculty, yet the legal individuality of each seminary is maintained.

Thirdly, we note the interesting history of both the seminaries, and especially that of the Andover Seminary, now on its third campus, which is the oldest (except for the tradition of an older Dutch Reformed Seminary) purely theological school in the country, founded 1807.

Its original establishment was in connection with Phillips Andover Academy, set up in the 1780's as an academy and now operating as one of the finest private schools in the United States. The Phillips family, which founded the Academy, were, as we shall see, generous benefactors of the Seminary as well.

In 1805 it became apparent that the Unitarian influence was about to predominate at Harvard, where students had absorbed divinity as a part of their college course. It was the election of Webber to the Harvard presidency that gave the signal to the new growth.

Two groups within the Congregational body, both conservative in their dogma, joined forces to erect the Andover Seminary, which "should maintain the doctrines of the fathers of New England against the threatening apostasies of the times."

Four men, Eliphalet Pearson, Samuel Abbot, Jonathan French and Samuel Farrar, wrote the original "Foundation" or guiding principles.

Judge Phillips' widow, and her son, John, agreed to erect a building to provide quarters for sixty students, including a lecture hall and library. The Seminary would operate within the corporate body of the Academy, and since the Academy trustees were predominantly laymen, it was provided that a Board of Visitors, of whom two should be clergymen, would have power to review the acts of trustees in so far as they affected the Seminary.

The Andover Seminary history is intriguing because it is so well documented and enables us to achieve an intimacy with life of the early days of the Republic that is afforded us in few instances.

The new Seminary began life well provided for. The Phillips family spent $40,000 for the buildings and gave $60,000 more for land and endowment. Within the first half-century some hundreds of thousands of dollars were made available for theological education. Remembering the difficulty with which seminaries operated in other states and their financial struggles during the first half of the 19th century, we realize the pre-eminent economic position of New England and the Boston group during that era.

Not only was the School financially well founded; it was an immediate success in attendance. In 1808, the year of the opening, there were 36 students. By 1819 there were more than 100 enrolled. This number mounted year by year until there were years when 130 to 150 students were studying theology on the Andover Hill known to students as Zion.

The original Andover Chapel was built in the Bulfinch design, of brick made in Newburyport and hauled over the hills by four great oxen. In those early years there was no tuition, rent in the college buildings was two dollars to four dollars per year, and the Seminary provided a commons where food was available at very low prices. The commons room was kept cold, however, and students were served hot bread as a substitute for heating. The students, as they have done at nearly all colleges these many centuries, argued about the food. They even passed resolutions regarding it. One of these read: "Resolved that for breakfast we have milk, provided in any method most agreeable to each brother, bread and baked apples, or a substitute. For dinner one kind of meat, bread, and a sufficient quantity and variety of vegetables. For supper milk, bread and butter."

The early students were provided with a workshop where they made wheelbarrows and coffins. The experiment was not a success and the shop was converted into a residence for Professor Stowe, whose wife made here her first attempts at writing, blossoming later into *Uncle Tom's Cabin.*

The Civil War found the School with 133 students—the number declined to 68 by 1864—an interesting early parallel to seminary enrollments during World Wars I and II.

Following the Civil War there developed at Andover a ferment in connection with what was called the *new theology*—influenced largely by the battles over evolution and the higher criticism. The crisis finally came in the 1880's, with an attempt by the Board of Visitors to remove Professor Egbert C. Smyth, who among other things taught the doctrine of "second probation." Finally the matter had to be referred to the Supreme Judicial Court of Massachusetts. The Court

upheld the Board on its general principles, but ruled against it on the technical ground that the Board of Trustees had not been heard in the matter. The controversy was not settled until 1892, at which time, the composition of the Board of Visitors having changed, the matter was dismissed.

It is apparent that this controversy had injurious effects upon the School, so far as attendance was concerned. By 1908, the Seminary had as many students as it had faculty members. Yet in its first hundred years Andover had had over 2,100 graduates.

Andover thereupon decided to move, and affiliate with Harvard Theological Seminary. At the opening the two schools had 24 students. World War I had a bad effect on the School, so that only 1 student graduated in 1918.

Cy Pres Doctrine

An attempt to work in closer affiliation with Harvard necessitated the submission of a question to the courts again, since the founders had specified in much detail what had become so conservative a theological platform that many felt it would not be possible to permit a use of the School's assets with those of historically Unitarian Harvard. The Court agreed with this view and refused to permit the closer affiliation, until a few years after 1925, the trustees submitted a plea to permit liberalization of the original limitations on the assets by invoking the legal *cy pres* doctrine, which enables trust funds to be used for other related purposes when the settlor's original terms may have become obsolete.

This enabled Andover to make her third move, and to affiliate with Newton Theological Seminary, founded in

Entrance to the chapel at Andover Newton

1825 by two alumni of Andover, Drs. Chase and Ripley. Newton itself had had a distinguished history up to the time of affiliation, having graduated 2,500 ministers and missionaries.

The location in Newton Centre is one of the loveliest in the metropolitan area of Boston. The campus covers some forty acres. The oldest of the structures is Farwell Hall, built 1827. Colby Hall (1866) has in connection with it the Chapel. The Hall was built in 1866, the Chapel was redecorated in 1930, including a fine Gothic portal. Within, in the chancel, is placed a splendid "Transfiguration" window. Next in point of age comes Sturtevant Hall (1875); The Hills Library (1895), containing over 60,000 volumes; Chase House (a dormitory for women); Herrick House (1932); the Administration Building and Noyes Hall (assembly rooms), both in 1937.

The Social Gospel

The School has consistently emphasized the social gospel. It affords unusual facilities for training in psychology, in urban and rural congregational work. The great Andover Harvard Library, with its 150,000 volumes, remains available to Andover Newton students.

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SERMON ILLUSTRATIONS

Recently I had to do some work on the water pipes in a dark corner of my house. The bulb in my extension cord gave good light for a while, but flickered and went out when I moved around.

I tried the bulb in another socket. The bulb was all right. Next I examined the extension cord and found a loose connection. That was the seat of the trouble.

Many lives are like that. Abundant power is available to make them shine radiantly in a dark world, but by being loosely connected with the source they give off only intermittent flickers—sometimes they go out entirely. —J. A. SCHOFER (Warren, Ohio)

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The fruit industry is aware that things frequently can be made more pleasing through attractive coloring. Oranges often are stamped "color added."

Other fruits need coloring too; for instance, the fruits of faith—the deeds of goodness and acts of charity engaged in by individuals and organizations. One way to make these fruits more attractive is to add the color of graciousness (God loves a cheerful giver), and the color of thankfulness (be grateful for the opportunity to serve). —PAUL J. KIDD (W. Reading, Pa.)

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Most of us are familiar with a religious hymn entitled "Where He Leads Me, I Will Follow." Many have done exceedingly well with the singing of this old favorite in the service of worship. Upon observing the behavior of some after the service of worship, however, one might be led to believe either that the Savior leads His followers to peculiar places or that we sing better than we follow.—DLD*

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At the close of each football season coaches of winning teams frequently are besieged with new offers while those who have piloted losing teams find themselves in danger of losing their positions. One factor, among others, which an erratic public mind so readily overlooks, is the material with which a coach must work. The best builder in the world cannot build a substantial home out of straw. It may be you too are disappointed that God has not made more of your life—but did you ever stop to consider the material you are providing for Him? —DLD*

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A look through the telescope impresses one with the infinite mightiness of the universe. We find ourselves saying, "How can God think of us, minute and obscure as we are among His gigantic creations?" But upon peering through the microscope, we are impressed with patterns of life and order as they exist among these infinitesimal creations until we find ourselves saying, "How marvelous that God should likewise think with such concern over these tiny creatures." Thus we can be confident that He thinks of us too. —DLD*

"How precious also are thy thoughts unto me, O God! How great is the sum of them"—Psalm 139:17.

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* Delmar L. Dyreson in *The San Diego Union.*

"Now the Laborer's Task Is O'er"

By Thomas Franklyn Hudson

(Minister, Westminster Presbyterian Church, Portland, Oregon)

Dr. Hudson is minister of one of America's largest churches and his sermons have appeared previously in *The Chaplain*. He was a commissioner from his district to the General Assembly of the Presbyterian Church, USA, this year.

THE Sunday nearest All Saints' Day is an annual observation in which we commemorate the passing into the Eternal Kingdom of those who have made the great pilgrimage during the past twelve months. The ideas for this sermon are contained within the words of a hymn. They are basic in the Christian religion and the conviction which they express is fundamental, not only for Presbyterians, but for all Christians.

As to the hymn, we have never sung it in Westminster Church since I have been the minister and that's six years now. I perused some of the church bulletins in the years preceding my pastorate and again I fail to find an instance where this hymn has been sung during a worship service.

There are apparently two reasons for this. The first is that an unfamiliar hymn is a cause of consternation to the congregation. The second is that this hymn deals with death, and death is not something we like to think about. In fact, most people absolutely refuse to think about it until it strikes close to home, and then they are usually so upset emotionally that it is impossible for them to be at all rational about the matter.

This hymn talks about death, the death of a specific person; howbeit he remains unnamed and anonymous. He is referred to simply as "the laborer," a term which symbolizes all of us, thereby giving the hymn a universal appeal. The author begins by saying:[1]

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Thus, the author sets forth in the very first verse his unquenchable conviction that death does not mean extinction. Death is rather like an ocean voyage. Perhaps some of you have had the same experience that I have had in watching the ship sail from the dock and disappear over the horizon. In my high school days I spent a good deal of time down at the waterfront. That period of my life was spent in Wilmington, California, which, as many of you know, is the harbor port of the city of Los Angeles. My seagoing experiences began when I finished my freshman year in high school and, not wishing to work in my father's grocery store during the summer vacation period, I obtained a job on the pleasure boat that ran

daily between Wilmington and Catalina Island.

The only job open to one of my immaturity was the selling of lemon drops to passengers. Our sales manager assured us that these possessed the properties of counteracting seasickness, and that was the appeal that we were to make to our customers. We soon discovered that this sales talk appealed particularly to fat women, and it was upon them that we concentrated our appeal. And I must say that we were able to sell considerable quantities of the tart little pellets by concentrating upon this narrow, or should I say, *broad* clientele. Though I failed to amass a fortune during that summer it was more profitable than working for my father, who had the quaint idea of applying the money against my room and board instead of paying cash wages.

Be that as it may, I often used to stand at the pier and watch the great liners sail for such romantic ports as Hawaii, the Philippines, and even far-away China. There would always be a large group of well-wishers who came to the dock to bid farewell to their friends who were sailing. The ship would depart from the pier and grow smaller and smaller in appearance. Eventually, the vessel would be only a speck on the horizon. Then we would see only the smokestack, and finally it would disappear. Invariably, some sentimental soul would say, "Well, the ship has gone."

But that certainly was an inaccurate statement. Gone? Gone where? Hours later, there would be a host on another shore, awaiting the arrival of the same ship. Their experience would be the reverse of those who had stood by my side. Their first glimpse might be only a wisp of smoke, then they would see the smokestack, and then the outline of a miniature craft. Gradually, the ship would appear larger and larger until it attained full size. On this shore, the comment certainly would not be, "Well, the ship has gone." Rather, it would be, "The ship has arrived!"

This is the picture of death which the author of this hymn has given us. It is not extinction; it is transition. It is the transition from a material life to a spiritual life, or, as my dear friend, Dr. Robert Freeman, who for over twenty-five years was the beloved pastor of the Pasadena Presbyterian Church, put it only a few years before his own embarkation on the great journey:

When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariner's goal.
And thither they sail through calm and gale,
When down to the sea they go.

When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is death.

When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host on another coast
To beckon and give "All Hail"!

Hear the kindred thought in the hymn:

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

But the author expresses a second conviction in the second stanza. Listen:

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

It is here that the author expresses

his conviction of what that after-life shall be like. This world is hidden in mystery. Human birth is a mystery. Oh, we know something about the process. We know that an egg within the female is fertilized by a male sperm. Cell division shortly thereafter takes place, a foetus is formed; it develops and a child is born. But why? Or a seed is put into the ground. It germinates; it shoots forth roots under the ground and stems above the ground; it sends forth leaves; it develops a blossom, and the blossom turns into a fruit. But why?

All of us use electricity in our homes. It furnishes us with light; it starts the motors for our furnaces and keeps them going; it operates our radios and our washing machines. We all use electricity. But what is it? Perhaps the best illustration of the problem is revealed in the story told by one of this country's leading physicists, who heads his department in a great American university. He says that on one occasion a professor of physics suddenly turned to an inattentive student and said, "Now, tell me, what is electricity?" The student hesitated a moment and then said, "I am very sorry, sir; I know, but I have forgotten." "What a tragedy!" said the professor, "There sits the one man in the world who has ever known what electricity is and he has forgotten!"

Yes, life is full of mystery. The pews upon which you sit seem to be solid, but scientists tell us that they are composed of an infinitesimal number of sub-microscopic molecules. They seem to be stationary but these same scientists aver that they are in constant motion, bombarding each other.

Well, there are some things in this life that we shall never know. St. Paul stated the same thing in the thirteenth chapter of First Corinthians. He said, "Now we see through a glass darkly, but then, face to face; now I know in part; but then shall I know even as also I am known." And the author of our hymn expresses the same conviction:

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Then comes the solemn third stanza:

"Earth to earth, and dust to dust,"
Calmly now the words we say;
Left behind, we wait in trust,
For the resurrection day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

These words are primarily directed to those of us who are left behind. It is the conviction that the souls of God's children are in His hands, and there they are protected and made safe. It is a conviction which follows immediately from our belief in the Fatherhood of God. If God is our heavenly Father, He is certainly no less concerned about the welfare of His children than an earthly father would be. A human father would not for a moment consent to the extinction of his child. How much less our heavenly Father! It was Charles Carroll Albertson who pondered this matter and then set forth his conclusion in these simple lines: [2]

He will not leave our treasure in the dust,
For God is just.

The hope sublime that soared into the sky,—
Can such hope die?

The faith serene that smiled at death,—
Was it but breath?

The love that served and took no thought of cost,—
Can it be lost?

Nay, is it not with forces such as these
God peoples His eternities?

As I am called to stand beside the mortal remains of one after another as they are gently placed into the ground, I can never be sad for them, for I know that they have entered that larger life which God has prepared for those who love Him. I am often sorry for the friends and especially the relatives who remain, for I know how they will miss the ones who have departed. I must confess that I am often sorry for myself, for I too have seen those whom I have loved very much, depart to keep their eternal rendezvous with the Great Reaper. But then, most of us are rather sentimental souls. We even hate to see our close friends go on a long earthly journey that will remove them from our social intercourse for several weeks or months. But usually we don't envy them the journey. We are glad for their sakes that they have the opportunity to go. And how eagerly we look forward to their return, especially if they are members of our own immediate family!

It is a similar experience that the Christian should have when one of his friends or relatives enters the great experience which we call by the name of death. It is hard to see them go, but we should keep in mind that when our time comes, as it will soon enough, we shall see them again. We shall know them, and be known by them.

This, my friends, is not an appendage to our Christian faith. It is an integral part of it. If we remove it, we must remove all else with it. Jesus said, "In my Father's house are many mansions." An even more accurate translation would be "many rooms." "I go to prepare a place for you." As a consequence of that, "Let not your heart be troubled, neither let it be afraid." Therefore,

"Earth to earth and dust to dust,"
Calmly now the words we say;
Left behind, we wait in trust,
For the resurrection day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

[1] From *The Hymnal* of the Presbyterian Church in the U. S. A.
[2] From *A Service Book* of the National Selected Morticians.

Faith Is a Necessity! (*Continued from page 16*)

of goodness in his life and the lives of others, then he must be motivated by and act upon the principle of goodness. That he can do only if he sincerely believes in the righteousness and goodness of God and the ultimate triumph of that goodness. There is no other method by which he can achieve this end. Only by faith in God is he the least justified in hoping in the eventual rule of goodness, peace and happiness.

It is true that faith in God cannot be forced upon anyone. But that faith can be developed, for it is reasonable. It must be developed. And there is no limit to the power and influence that it can have in our lives and in our relationships with others. It can remove the mountainous obstructions to peace and happiness within us and without. In His hyperbolic saying, Jesus emphasized this aspect of the work of faith: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The Next Step Forward

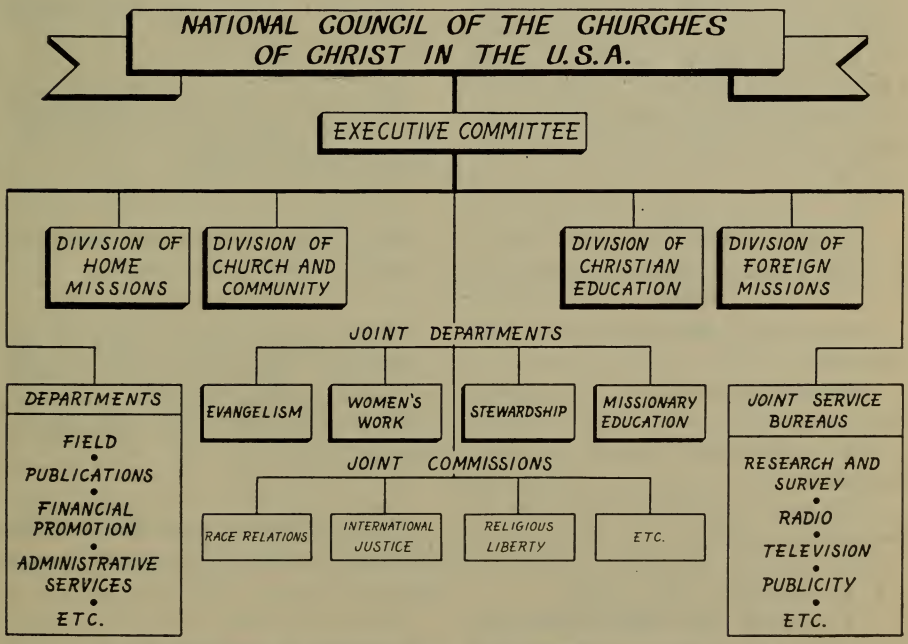
The National Council of Churches

Compiled by Arline Allbritten

THE week of November 26-December 2, 1950, promises to be one of great consequence, for at that time the most extensive union in Protestant history will be achieved. This great step forward toward interdenominational cooperation will be called the National Council of the Churches of Christ in the U.S.A.

Into the National Council will come the Federal Council of the Churches of Christ in America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education and United Stewardship Council. The United Council of Church Women will vote this fall. Nineteen of the Federal Council of Churches' 26 denominations have approved and 8 additional groups have sanctioned participation through the International Council of Religious Education.

This merger will increase efficiency



TENTATIVE CHART OF PROPOSED NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN U.S.A.

and operation in the various stages of the churches' work. An obvious example of this is the field of public relations, where a single approach to radio or the film industry can be so much more effective than individual efforts. The proposed organization for the new Council contains various divisions, departments and commissions so that the work of existing agencies will be continued.

The National Council is not striving for any organized union of the churches but will simply seek to be a channel for cooperation in Christian life and work, keeping in mind the differences in faith and order.

✣ ✣ ✣

The Army and Navy Division of the Episcopal Church is preparing an identification card to be given to young men leaving their parishes to enter the armed services. On one side the card has spaces for name, serial number, home address, home parish and dates of baptism and confirmation. On the other side appears the following:

YOUR SPIRITUAL ARMOR

Keep Your Spiritual Equipment Right

1. By praying daily for guidance and strength.
2. By reading some part of the Holy Scripture daily.
3. By attending worship services regularly.
4. By receiving Holy Communion at least once a month.
5. By keeping thoughts pure.
6. By choosing clean words.
7. By taking your buddy to Church with you.
8. By writing regularly to your loved ones.

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Liberty cannot long exist without morality, nor will morality endure in a land where the Bible is a closed book. The Bible enunciates and maintains the only possible principle on which a nation can enjoy civil liberty. —Will H. Houghton

The greatest menace to freedom is an inert people.—Justice Brandeis

He who does not think for himself dishonors his soul.—Michelangelo

Purpose is what gives life a meaning.—C. H. Parkhurst

There is no man that imparteth his joys to his friend, but he joyeth the more.—Francis Bacon

Some people fall for everything but stand for nothing.—Selected

I have found already some of the "sweetness" that belongs only to what is called trouble, which is, after all, only a deepened gaze into life.—George Eliot

To be of use in the world is the only way to be happy.—Hans Andersen

People are lonely because they build walls instead of bridges.—Joseph Fort Newton

Clergy Pay Is Baptist Target

By Delmar L. Dyreson

THE Northern Baptists, or the American Baptists, as they are soon to be called, have recently done some bombarding of economic targets, one of which is within exceedingly close range; namely, substandard pastors' pay. "The 'average' pastor is probably getting by," says a report published in *Crusader,* the Northern Baptist newsmagazine, by the Rev. Milton C. Froyd, Ed.D., an authority in the field of theological education and a staff member of the Board of Education and Publication. "But what of the many subaverage men, their tables always lacking, their wardrobes shabby, their cars worn out, their wives always worried?" Says the Rev. K. A. Roadarmel, executive secretary of the Baptist Missionary Convention of New York, "They are living up their furniture, living up their clothes, living up their morale. Every time I go into a home like that I come out with tears in my heart and in my eyes."

Of ten cases cited we shall give but four. In the first instance, a pastor tried to support a wife and six children on a salary of $100 a month. With his babies denied cod liver oil and his finances falling further behind each month, he was compelled to take a part-time job in a machine shop. In the second case, the pastor had a family of five and a salary of $1,800 but was running $900 a year behind. When he went to work at harvest time his church complained, saying it had called a man to preach the gospel, not to farm. The third case cited tells of a hard-pressed pastor who had to serve as a substitute mail carrier. During the Christmas season he overworked and was ill for a week. His people probably never knew it, since he managed not to miss a Sunday from his pulpit. The fourth case concerned a pastor's wife, the mother of three children. Each night she works in the telephone exchange from 10 P.M. to 6 A.M. Her husband must care for the children during the day. This salary inadequacy means a sadly neglected church.

The Church and Economic Life

Not only the Baptists, but many other denominations, have drawn up resolutions of high literary excellence with respect to economic abuses on the part of business, labor, and other interests, but as Dr. Froyd points out, "It is sometimes hard to reconcile the attitude of local church finance committees with well-known attitudes against social injustice and economic exploitation."

Our Roman Catholic brethren as well as a few others require that their clergy remain unmarried and rear no families. Froyd's survey makes us wonder if for economic reasons not only Baptists, but other Protestants as well, do not actually discourage married and family life for their spiritual shepherds.

We Are Not That Poor

It is true that in certain communities there may be an excessive number of competing churches and that there

RESULTS OF FROYD SURVEY ON NORTHERN BAPTIST

AREA	No. of Ministers	Number Married	Average No. Dependent Children	Average Church Membership	Average Annual Salary
1	15	15	1.9	140	$2,093
2	23	23	2.1	266	$2,631
3	63	61	1.3	257	$2,452
4	12	11	1.6	210	$2,107
5	51	50	1.6	369	$2,982
6	42	40	1.5	293	$2,742
7	12	12	2.3	248	$2,503
8	25	25	1.7	510	$3,416
Totals	243	237	1.6	295	$2,693

NOTE: *Area 1*: Me., N.H., Vt.; *Area 2*: Mass., Conn., R.I.; *Area 3*: N.Y., N.J., Pa.; *Area 4*: D.C., Del., W. Va.; *Area 5*: Ohio, Ill., Ind., Mich.; *Area 6*: Minn., Iowa, N.D., S.D., Neb., Kan., Wisc., Mo.; *Area 7*: Mont., Wyo., Ida., Colo., Utah, Ariz., Nev.; *Area 8*: Wash., Ore., Calif.

are marginal congregations which would be wise either to merge or to combine their efforts in selecting and sharing a pastor, but to judge from the figures on the alcoholic drink bill in many communities, funds with which to provide adequate preachers' pay are not lacking. One of Washington's well-known tax and financial writers not long ago offered a farm for sale. Among the prospective buyers there were several who talked in terms of an all-cash deal. "In every case," he said, "these men were invariably found to be liquor dealers."

Chaplains for $500 per Year?

The military chaplaincy today is not the figurative gold mine that some—for the most part probably remote from the chaplaincy—may imagine it to be. Again, there may be much to be desired on the part of some whose positions, so far as adequate promotions and other features are concerned, could be improved upon. But when there were no respective chaplain corps in the services and chaplains were political appointees, and their pay was considerably lower than that of officers of equal—or in some instances, lower—educational qualifications, it was difficult to obtain the services of highly qualified clergymen, particularly those with families.

Chaplain G. Livingston Bayard, USN, Ret., tells of a Congressional committee hearing some years ago on proposed legislation for improving the status of chaplains in which a Congressman from Texas, upon hearing the proposals, rose, hands in pockets and as he paced the floor—we do not know whether he chewed tobacco and wore side whiskers or not—exclaimed, "*Five thousand dollars* a year for preachers! Five thousand dollars a year for *preachers!* Down in my part of the country we can get all we want of 'em for $500 a year!"

Incidentally, a seminary professor once told his class that early in his ministry he received a salary of $900 a year, and that because his congre-

PASTORS' SALARIES

No. of Parsonages Furnished	Number Without Parsonage	No. of Churches
15	—	19
16	7	26
53	8	73
4	8	19
33	18	55
38	4	44
10	2	12
17	8	25
186	55	273

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gation was very generous with him at butchering and strawberry times, not to say also in the matter of perquisites for special ministerial services, he was able to place in savings at the local bank, $1,000! There are probably few theological candidates who have the privilege to sit under such an instructor, but even so, it is doubtful whether many members of that noteworthy class acquired the monetary skill of their adroit teacher.

But bringing the chaplaincy to its present status where, if the pay of the services is adjusted, the pay of the chaplains will be correspondingly adjusted, was a long and difficult struggle on the part of the churches. The respective chaplains' commissions and committees and their related agencies are in a large measure to be credited with accomplishing this.

In fairness, it should be said also that in a number of instances both civilian ministers and chaplains are well rewarded for their labors.

When We Make Up Our Minds

The Rev. Ivan M. Cash, New York State director of town and country work, as quoted in *Crusader,* says: "In most places we have found that it is entirely possible for the churches to do a great deal more than they ever have done before *when they make up their minds to do it.*"

Pastors and ministers, whether in or out of uniform, do well when they heed the stewardship councils and agencies of their respective denominations. We are in this whole advance—or, God forbid, retreat—together, whether we want to be or not.

We would be ungrateful if we did not acknowledge the courageous work the Baptists have done in selecting a target within such effective spiritual range.

In connection with the bimonthly publishing of *The Chaplain,* paid subscribers will have their subscriptions automatically extended so that they will receive the same number of issues as provided for by the original subscriptions. Future subscriptions on the bimonthly basis will be $2.00 a year.

To expedite delivery of *The Chaplain,* please send notice of change of address promptly to

Circulation Department, The Chaplain, 122 Maryland Avenue, N.E. Washington 2, D.C.

AT YOUR SERVICE

• Materials and services available to chaplains

Films

"Life of Joseph" has been filmed in five beautiful color strips on the subjects: (1) Joseph Sold into Egypt; (2) From Palace to Prison; (3) Joseph's Dreams Come True; (4) Joseph Makes Himself Known; (5) The Family Reunited. Your chance to see Joseph's coat of many colors—in color! Each colorstrip is listed at $5.00; all five, $22.50. Each strip is also obtainable in black and white at $3.00, and the five at $12.50. These may be ordered from church supply houses or from Cathedral Films, 1970 Cahuenga Boulevard, Hollywood 28, California.

The Anti-Defamation League of B'nai B'rith, 1003 K Street, N. W., Washington 1, D. C., has the following films, as well as others, available on a loan basis without charge:

"Boundary Lines" (12 minutes). Animated color cartoon with dramatic musical score. Taking the theme that a line is what we make it—it is only an idea—the film explores various imaginary lines which divide people from one another and shows that such lines have no true basis in reality.

"Songs of Friendship," Irving Caesar (20 minutes). Two-reel cartoon using the "bouncing ball." Singable, easily learned songs that promote friendship and world harmony.

"One People" (12 minutes). A full-color short, with Ralph Bellamy as narrator. Depicts the contributions of all groups toward the development of America.

"Don't Be a Sucker" (20 minutes). Starring Paul Lukas, exposes the rabble-rousers who attempt to wreck democracy by preaching intolerance.

International Missionary Council Publications

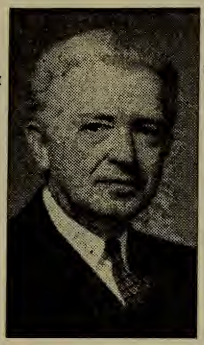
The issuance of the Council's *Bulletin* has been interrupted, but it is hoped that it will be resumed by the time this notice is in print. In lieu of the *Bulletin,* the Council has published a booklet entitled "World Christian Community in Action," by Kenneth Scott Latourette and W. Richey Hogg, which tells the thrilling story of orphaned missions through 1948, and also outlines the considerations which have led the Council to plan for a 50 per cent increase in the fund for the current year over that for 1948. Single copies of the booklet sell for 20 cents; in lots of ten at 15 cents each; in lots of one hundred at 10 cents each—all prices postpaid. The address of the International Missionary Council is 156 Fifth Avenue, New York 10, N. Y.

"Thine Is the Glory"

The hymn which played such an inspiring part at the first assembly of the World Council of Churches held in Amsterdam last year, "Thine Is the Glory," has been printed in single sheets suitable for pasting in the front of hymnals. The music is from Handel's "Judas Maccabeus." Copies of this stirring hymn of triumphant Christian faith may be obtained at one cent each from the Commission on Worship of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

The Silences of God

We are *always* being confronted with alternatives. We are not always free to choose. Frequently enough the choice is made *for* us. But there are times when it would clarify matters a good deal if we could at least get the *terms* of that choice in front of us. Take for example, to begin with, what I call the silences of God. They seem to give us more trouble than anything else: the fact that He so often escapes us just when we need Him most. "I couldn't make contact with Him," said a friend of mine whose life has been uprooted. You come across it in the Bible on a hundred pages. All along there are people, and they are the *best* people, who are complaining that He has withdrawn from them, disappeared, gone up in smoke. They want to know where to find Him; but they don't know where to look. He has left them to worry it through alone. They seem unable to doubt long enough to destroy their faith, as Dr. Buttrick has put it; but they seem unable to believe long enough to destroy their doubt!

Now I'm sure I don't need to remind you that there may be half-a-dozen good reasons why God seems to hide from you like that. You aren't likely to see Him when you keep looking at something else from morning to night. And you aren't likely to hear Him when your ears are full of other sounds. And you aren't likely to lay hold on the hem of His garment if you are forever running through your fingers the goods on some bargain-counter. A good deal of God's felt absence may have very workaday explanations! I submit to you there's just one way to do it! We've got to get our bewildered little minds into the Presence of Christ again. One long look in His face, and you'll lose enough of yourself to see! There's nothing but self that blinds us, and makes our confusion worse confounded. Dr. Fosdick reminds us of how Ibsen has Peer Gynt visit an asylum for the insane, and how the director describes to him the inmates. They are not "beside themselves" at all; they *are* themselves! That's *all* they are! A cask of self, with a bung of self, and seasoned in a well of self! No tear for another's woe; no care what others think! It's the very texture of insanity. And our world's insane! That's what Christ came to cure. He knew what it would do to us. And it has. "I am come that they might have life, and that they might have it more abundantly."

God or Nonsense

The mood of our generation comes

straight out of our impatience with the things we can't understand. The Middle Ages looked at such things and said *God!* We look at them and say, *Nonsense!* We have an idea that our minds are ultimate; that the sum total of reality can be crammed into them with nothing left over; that truth is somehow synonymous with human reason. If we don't quite see how God could have spoken to Moses, we conclude that He didn't. If we don't quite see how He could have been incarnate in Jesus of Nazareth, the chances are He wasn't. If we don't quite see how He could keep His mind on any of us while some are stirring up so much trouble, we shrug it off and act as if He weren't around. Wherever the New Testament runs counter to our ways of thinking it's unreliable; and wherever it cuts across our practice it's impractical. Mark Twain used to say the things he *couldn't* understand about the Bible never gave him much trouble; it was the things he could understand. They gave him all the trouble he was looking for.

I remember running into one situation that seemed utterly beyond His help. But over a period of three years He opened up a most adequate way completely through the blank wall. It's pretty silly to quit—*ever.*

Enjoy as You Go

It's so silly to keep looking around for something that will guarantee the future: bank accounts, life insurance, government bonds, social security. They are all right, each in its place; only there's no such thing as a future that's guaranteed! The only thing possible for any of us is a future built on something that's trustworthy today. The shape of the things to be always proves weirdly like the shape of things that are! Sometimes when I stop work at night, I take a deep breath and say "Well, tomorrow is another day!" But I have found out that when it comes it's never quite fresh. Yesterday is always in it: with the friendships we passed by so lightly, the homes that seemed so commonplace, the things we said and did to each other and to God! We attached so little importance to it while it was going on! As Vicki Baum says in *Grand Hotel,* the real thing always seems to be happening somewhere else. When you are young you think it will come later; later on you think it was earlier. When you are here, you think it's there. When you get there, you find that life has doubled back and is quietly waiting in the very place from which you ran away. The only thing we actually have in our hands is the present; but we are on the wing, coming from somewhere, going somewhere; uneasy migrants, birds flitting over the surface of a stream! You will not find many who linger to look around between any dawn and sunset. Through tickets, that's what we want: it will be better after a while.

Why don't we quit fighting time as if it were our greatest enemy? Nothing is so much on our side if we will keep it so. Max Eastman tells of the day when his mother was walking rapidly down an old road through the woods. Suddenly she seemed to hear a slow, drawling voice which said, "Why don't you saunter?" and without thinking she answered, "I am busy. I am a worker. I have no time for dallying!" And the road laughed rudely. "May be," it said, "you think there's nothing worth while in a road but its end. Believe me, if you don't find love and joy and peace as you go, they'll not be waiting for you farther along!"

EDITORIAL

United Nations Day, October 24

During intermittent floods of friendly sunshine, punctuated by blasts from guardian foghorns as they maintained their sleepless vigil at the Golden Gate, the United Nations Organization was born out of a workshop of world experts in statesmanship at San Francisco in May, 1945. Conceived at the Dumbarton Oaks Conference in the Nation's Capital, the year before (August 21 to October 7, 1944), the organization has now become a point of major attention for the peoples of the world. But when the San Francisco conference was ended, the crowds disappeared, surface curiosity subsided and people began to raise skeptical eyebrows as to the future usefulness of the organization.

It was in Babel, ancient city of Babylon, that centuries ago, according to one version of the story, people came together from east and west to build a tower. The building of towers was then common and such structures often designated favorite places of worship or points from which to observe what we today know as astronomical bodies. The proposal for a tower of Babel aroused wide interest and peoples of numerous nations were thus brought together, whereupon inhabitants of the immediate locale found themselves suddenly confronted with the problem of diverse foreign languages. Up to this moment it seemed to them as if "the whole earth was of one language, and of one speech"—their own! The resultant confusion and its attendant disorganization caused the assemblage to disperse throughout the then known world and the tower was never completed. *Babel* became a byword for confusion.

At New York City and at Lake Success near by, the United Nations and its General Assembly continue. To some it is a Babel of confusion. Like the sounds of foghorns at San Francisco Bay, there are high, shrill notes, deep-throated tones, medium-pitched sounds, short, staccato voicings, other blasts now and then, and still more tones of long and steady intervals. At times they sound like an orchestra of untuned instruments or the dissonances of bebop, yet they speak a single unchanging message. To the seaman charting his course the foghorns warn unmistakably of grave danger and guide unerringly to channels of utmost safety. The families of tongues and voices at the United Nations today also warn of grave dangers—they aim to guide us into channels of international safety. The spirit of desire for understanding among people is echoed to the diplomatic tables, to lecture and schoolrooms, and finally to the curbstone gatherings and the hot-stove leagues at the grass roots where private citizens discuss world conditions. Despite many discouragements, patient perseverance evidenced thus far has made the United Nations Organization a byword for earnest endeavors toward international understanding. There may be those who say, "Pooh, let us do away with the foghorns—they are so nerve-wracking in their never-ending discords. In sunny weather we do not need them; in stormy weather they do not altogether prevent shipwrecks." But the seasoned sailor says,

"No, let's keep them, and if anything, let's have a few more." To him and to San Franciscans the foghorns are the music of security and home. Likewise, to the wise and patient, the discordant as well as the harmonious notes sounded at the United Nations echo hope for understanding and security.

World Communion Sunday, October 2

Most people have deeply within them a nostaglia for peace. This innermost desire may take various directions. For example, it may be the desire for poise and equanimity within one's own soul despite great disturbances which make assaults upon the soul from without; it may move in the direction of family or household tranquility—i. e., improving human relationships within the immediate circle of human beings; it may move in the direction of community understanding, the community being that comprised by the immediate contiguous geographic area or the wider community of nation or world. In any case the communion fellowship, a precious spiritual jewel among all Christians, has provided, down through the ages, a practical means of demonstrating human love and kinship as well as the hope for more universal understanding in the future. The thought of the community of believers in Christ participating around the world in this holy feast on World Communion Sunday should be a joyful and hopeful inspiration to the whole Christian family on earth.

Reformation Thought

At Reformation Services or Festivals of Faith, as they are sometimes called, considerable energy and emotion have been used to dramatize the acts of the reformers. One particular event, that of Martin Luther nailing his "95 theses" on the church door at Wittenberg, has received a very generous number of vocal hammer strokes. There is nothing objectionable about this unless it might be that the emphasis sometimes appears to occur in such a manner that the sound of the hammer strokes on the church door at Wittenberg drown out sounds of the hammer strokes on Calvary many centuries before.

The controversy over the F.C.C. ruling with regard to radio time for atheists brings to mind the story of a ferocious football game between the Protestant *Packers* and the Catholic *Crushers*. The religious element between these two great rivals stirred the emotions of the crowd to a great extent. As the *Packers* scored, one of the spectators cheered above the crowd and threw his hat in the air. Then the *Crushers* scored and this same spectator was equally delighted. This puzzled the man in the next seat, so he asked, "Which side are you rooting for, my good man?"

"Who, me?" replied the excited cheerer. "Oh, I'm not supporting either side. I'm just here to enjoy the game."

Whereupon, the questioner sneered to the friend next to him, "H'm, an atheist!"—*Speakers Magazine*.

RECOMMENDED READING

Book Reviews
By The Editor

America's Real Religion

According to the author, his original plan was to write a full-length book under the title *The Struggle for the Mind of America.* Here let Dr. Davies speak for himself: "But the life of a modern parish minister is not conducive to such a project. There are too many claims upon him of more pressing urgency. So I dipped into my notebooks and preached a series of four sermons with the general title, *America's Real Religion;* and a considerable number of people were kind enough to want these sermons printed for immediate circulation."

The author gives us a work which describes concisely the religion of Washington, Jefferson, Lincoln, Ben Franklin, Tom Paine, Priestley, Madison, Mason, Monroe, the Adamses and most of the Founding Fathers, Emerson, Longfellow, Whittier, Thoreau, Walt Whitman, Mark Twain, Bret Harte, Channing, Parker, Garrison, Horace Mann, Peter Cooper, Samuel Gompers, Dorothea Dix, Susan B. Anthony, Julia Ward Howe, Oliver Wendell Holmes, Edison, Steinmetz, Edwin Markham, and Thomas Wolfe.

It is seasoned throughout with spicy bites of thorough research; to wit, this gem from Thomas Jefferson: "The life and essence of religion consists in the internal persuasion or belief of the mind. I may recover health by medicines I am compelled to take; but I cannot be saved by a worship I disbelieve."

Though Jefferson then was, because of such opinions, viewed as a "dangerous character" and a "great transgressor," we now know how right he was. And he was much more right than he himself knew, because we have since come to know that even many medicines are much more effective when received in the spirit of belief and confidence than in the spirit of disbelief.

Opening his chapter on Abraham Lincoln, Dr. Davies says: "Every great heretic suffers two forms of indignity: the first during his lifetime when orthodoxy persecutes him, the second after he is dead when the same orthodoxy tries to claim him as its own. To this rule, Abraham Lincoln is no exception. When he spoke his mind on the subject of religion, the orthodox were offended; when he learned to keep his silence they were suspicious and reproachful; but now that history has raised him to the ranks of the immortals, they want to discover that he was an orthodox believer after all. He was not."

If one has not made up his mind about the merits and demerits of state religion, he should read the chapter on the "Beliefs of the Founding Fathers," in which the author, quoting historian Thomas Cuning Hall on the Revolutionary period, says: "The ministry fled for the most part to England. . . . Those of the laity who had taken their religion seriously, and really belonged heart and mind to the church, were instinctively Tories, and as the Revolution assumed almost

the character of a civil war, these Tories were treated as traitors and hated more than the English soldiers."

A comprehensive list of sources is given at the close for those who wish to pursue further this type of research.

To chaplains who are *spiritual frontiersmen* in many of the occupation areas, as well as in numerous other places, we say that this book contains the results of more and better thinking for the money than anything we've seen in a long time.

America's Real Religion, by A. Powell Davies. (The Beacon Press, Boston, 1949, 87 pages, $1.00.)

An Adequate Religion

This is a presentation of sixteen sermon-essays giving practical interpretations of the age-old Christian truths. An alumnus of the Duke University graduate school of religion, the author was an instructor at Hargrave Military Academy and Columbia Military Academy before entering the chaplaincy in World War II.

These sermon-essays are the fruits of study, travel and broad, vital experience. Speaking reverently and practically of those holding widely divergent patterns of theological belief, and yet whose lives have been touched by Christ's divine nature, the author says:

"They do not speculate about the manner in which Christ entered the world. More important to them is the fact that he has entered their lives."

Thus, those among many schools of thought will find the writer speaking in their own language, this language enriched and relevant for our present age.

An Adequate Religion, by Edward E. Martz. (Dorrance & Company, Philadelphia, 1949, 203 pages, $2.50.)

American Freedom and Catholic Power

Viewing in possibility the misunderstanding a book of this sort might arouse, one's heart could bleed. Even now there is so much conflict between various *brands* of Christianity that the so-called pagan community is probably not stirred to look in the direction of Christians for ideal demonstrations of grace and charity. It seems that all of us, as children, stand in need of absolution before the most high God.

But nothing is gained by pretending that certain historical events never happened. For example, the *New York Times* reportedly refused to make mention of *American Democracy and Catholic Power* in their book section—thereby, in the minds of some, confirming the book's main thesis. Such is not necessarily the case.

But we believe that prudent men of every faith should become familiar with the issues discussed in this book. The term *prudent* is emphasized because the book is certain to come into the hands of the imprudent, and it would be a misfortune if it came only to them. It would also be regrettable if such a careful examination of real and momentous issues—issues which must of necessity be sincerely faced—should give rise to fanatical anti-faith crusaders, either Catholic or non-Catholic. Therefore, one must say, let enlightenment come, in order that conflicting issues be met with wisdom, patience and moral vigor, not with ignorance and belligerence. As Dr. Blanshard says in his personal prologue on the duty to speak, "American Catholics and American non-Catholics both tend to leave the discussion of religious differences to denominational bigots; and many Americans have

never had the opportunity to hear a reasoned and temperate discussion of the place of Catholic power in our national life."

One is tempted to say with John Haynes Holmes, who wrote in the *Christian Register*: ". . . I am persuaded rather to patient persuasion and tireless goodwill in working out a problem which must disturb first the great mass of Roman Catholics, who by and large are just as good Americans as the rest of us."

American Freedom and Catholic Power, by Paul Blanshard. (The Beacon Press, Boston, 1949, 350 pages, $3.50.)

Youth Asks About Religion

For chaplains who may wish a good source book in this field we recommend *Youth Asks About Religion.* This is not to say that it should necessarily be used as a catechism, although it contains 100 questions and answers. The questions are those frequently raised, but the chaplains of varying denominations as well as individuals will differ widely as to the answers. The questions are classified under such headings as "Exploring the Universe . . . Understanding Evolution and History . . . Jesus Christ . . . The Bible . . . The Church . . . Other Religions . . . Prayer and Worship." The questions are concrete and definite.

Youth Asks About Religion, by Jack Finegan. (Haddam House, Association Press, New York, 1949, 192 pages, $2.00.)

In This Sign

In This Sign, by Walter T. Steven of the Royal Canadian Army Chaplain Corps (Protestant), came off the press late in 1948, but it is quite possible that the book has not yet come into the hands of more than a very few American chaplains. The book opens with a quick glance at the origin of the Chaplains' Service and a brief account of World War I, from which the author goes on describing the years from 1939 on. The work of the Canadian chaplains in the various theatres included the years of waiting in England, the secret raids by special forces, the Mediterranean actions, and the Normandy beachhead, on to the close of World War II. The text is supplemented with a liberal number of high-quality photographic illustrations.

The author is a native of Toronto, a postgraduate of New York University, has served as a missionary in China, held several Baptist pastorates in Canada, in addition to completing nearly ten years' service in the Canadian Army in both Wars.

In This Sign, by Walter T. Steven. (The Ryerson Press, Toronto, 1948, 182 pages. No price quoted.)

Contemporary Religious Jurisprudence

This is a unique type of book and it is well for all clergymen to be familiar with at least one of this type. A treatise on contemporary religious jurisprudence, its purpose is to "clarify and state the civil and criminal legal aspects of the major polemical tenets of fortunetelling, faith healing and pacifism. The conflict of these tenets, particularly in their public expression in actual practice with respect to public morals, public health, public welfare and national safety, will always be one of the most important and pressing legal problems which prevail in any civilization."

Fortunetellers, faith healers, ministers, conscientious objectors and pacifists are all defined and distinguished here in terms of law. The author, who is a member of the Illinois Bar, has obtained his material from authentic

sources which are well documented. Numerous case histories are cited.

Contemporary Religious Jurisprudence, by I. H. Rubenstein (The Waldain Press, Chicago, 1948, $2.50.)

The Stars Bear Witness

This book is much more—although it need not have been more—than the heroism and tragedy of the half million Jews in prewar Warsaw while they were reduced to a gallant ten thousand. It is something for the free American people to ponder—to ponder well—and to ponder now. Writing factually, and somewhat in diary style, Mr. Goldstein opens his first chapter by saying: "In the tense years before the outbreak of the Second World War, the peoples of the countries soon to be a battle-ground watched in disbelief the events unfolding toward the already inevitable catastrophe."

The clergyman who must at times deal with manifestations of heavily charged mass emotions, as well as the social psychologist and the historian, may digest these pages with profit.

The Stars Bear Witness, by Bernard Goldstein. (The Viking Press, New York, 1949, 295 pages, $3.50.)

The Christian Citizen and Civil Rights

This book has been planned as a study guide, and the chaplain wishing to conduct either lectures or classes along this line will find it helpful. The chapter heads are as follows: 1. Christian Responsibility for Civil Rights; 2. The Report of the President's Committee on Civil Rights—A Digest; 3. The Safety and Security of Persons; 4. The Right to Citizenship and Its Privileges; 5. Equal Treatment in Places of Public Accommodation; 6. The Right to Equality of Opportunity; 7. The Right to Freedom of Conscience and Expression; 8. Action Now. Copies of this pamphlet may be ordered from the Department of Race Relations, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York. Prices: 1 to 99 copies, 50 cents each; 100 or more, 40 cents each.

The Christian Citizen and Civil Rights, by Dorothy I. Height and J. Oscar Lee. (National Board, Young Women's Christian Association and Departments of Race Relations and Christian Social Relations, The Federal Council of the Churches of Christ in America, 1949, 71 pages, $.50.)

The present world situation calls for earnest thought. It is no time for men to seek their ease, or rest on their laurels. We still need Paul's admonition to be sober in all things, to suffer hardship, to be on the job as an evangelist, and to fight the good fight.

The good fight must go on until all the world hears and the message is fully proclaimed at any cost. Alone and in prison, Paul thought not of surrender but of world conquest. The two empires were already engaged in a death struggle and Paul knew which was to win. "In real life," says an eminent preacher, "Nero sits on the throne and Paul languishes in prison, and many years must pass before people begin calling their dogs Nero, and their sons Paul! But that time comes! As God lives, that time always comes."

—Samuel M. Zwemer, in *How Rich the Harvest* (Revell)

BOOKS

● *News about the newest*

When the Lamp Flickers, by Leslie D. Weatherhead, answers twenty-one perplexing questions submitted by members of his congregation. He devised this method of choosing the topics as a means of making certain that he was talking about things which were of interest to his readers. Price $2.50. Abingdon-Cokesbury Press, 810 Broadway, Nashville 2, Tennessee.

A leading theologian, F. R. Barry, embarks on the exciting venture of capturing the humanists for Christianity in *Recovery of Man.* To put Bishop Barry's thesis in a single sentence, Humanism had its origin in Christianity and must recover that original base or else lose the very values that Humanism cherishes. Price $2.00. Charles Scribner's Sons, 597-599 Fifth Avenue, New York 17, New York.

In the last of Willa Cather's books to be published, *Willa Cather on Writing,* are included all of her essays and letters on her own art, literature. Together they constitute a delicate and deeply thoughtful comment on the art of writing. Price $2.50. Alfred A. Knopf, Publisher, 501 Madison Avenue, New York 22, New York.

James J. Metcalfe, one of the most popular writers of verse in America today, has a new collection of poems, *Garden in My Heart,* which features 116 religious poems of a nonsectarian nature, printed one to a page with a decorative border in a second color. Price $1.25. Halcyon House, Garden City, New York 20, New York.

Elizabeth Janeway has completed the manuscript of her new novel *The Question of Gregory,* and Doubleday is rushing it for publication in mid-August. Destined for even greater success than *Daisy Kenyon* or *The Walsh Girls,* Miss Janeway's new story has a modern setting, ranging in locale from New Hampshire to Connecticut, to Washington, D. C., and Florida. Though it is not a war story, Ellen and John, intelligent and prominent people living in the 1940's, are affected by the war and all the questions a world struggle sets astir. Doubleday & Company, Inc., 14 West 49th Street, New York 20, New York.

Wyndham Lewis, that "enfant terrible" of English art and letters, picks Uncle Sam as the only possible savior of the world in his new book *America and Cosmic Man,* to be issued by Doubleday.

Richard Tolman, hero of Christopher Morley's new novel *The Man Who Made Friends With Himself,* is so eminently quotable that Doubleday has printed up a separate pamphlet of "Tolmanisms," the wise and witty sayings of the Morleyesque literary agent. Sample: "Age, I remind myself, is when you like to think that other people aren't having the fun you had." Or: "You don't want to read a whole book of aphorisms. It's like eating a meal of bouillon cubes."

The Lyric Associates, Inc., a Foundation for Traditional Poetry, has made its first award of $1,000 to Robert Hillyer for "his poetry past and

present," with emphasis on his book-length poem, "The Death of Captain Nemo," which Alfred A. Knopf will publish in late August. This is Mr. Hillyer's second major award. He received the Pulitzer Prize in 1934 for his *Collected Verse,* also published by Knopf and now in its fifth printing.

The Award of Merit Prize of the American Academy of Arts and Letters was made to Thomas Mann, whose books are published by Alfred A. Knopf. The Award of Merit, which includes a cash prize of $1,000, is given annually to an outstanding person in arts and letters, living in America, who is not a member of the Academy or the National Institute of Arts and Letters. The award goes to a novelist only once every five years, and the only other recipient in the field of the novel has been Theodore Dreiser.

H. L. Mencken has made a bountiful selection from his out-of-print books, magazine articles, and newspaper pieces to produce *A Mencken Chrestomathy.* "Chrestomathy," he points out, means "a collection of choice passages from an author or authors." Here are selections from the six volumes which loyally represent him by being rich in the pure Mencken flavor. Price $5.00. Alfred A. Knopf.

The modern "cults" and minority groups, usually regarded with patronizing condescension by the "regular," well-established churches, receive a sympathetic and objective treatment from the hands of the recognized scholar Charles S. Braden in his new book *These Also Believed.* In the case of each there is an historical narrative, an exposition of its distinctive ideas and an interpretation of its source of popular appeal. Price $6.00. The Macmillan Company, 60 Fifth Avenue, New York 11, New York.

Addressed to the conscience of the Christian world, *The Case of the Nazarene Reopened* asks this question: If you are sincere in your condemnation of anti-Semitism in all its forms, how can you countenance a never-ending source of prejudice? The author, Rabbi Hyman E. Goldin, is not only equipped with a complete Biblical background but also has the legal training and insight to present this unique case. Price $5.00. The Exposition Press, 1 Spruce Street, New York 7, New York.

Let's Tell the Truth about Sex, by Howard Whitman. The author interviewed authorities in many fields and reports here their well-considered recommendations. A section on the questions children ask and how parents can best answer them will be particularly helpful. Price $2.50. Pellegrini and Company, Ltd., 543 George Street, Sydney, New South Wales, Australia.

Emil Ludwig's biography of the man who founded psychoanalysis, *Doctor Freud,* traces the evolution not only of the man but of his works. Emil Ludwig probes the mind and methods of Sigmund Freud and weighs the findings of the psychoanalyst against the lessons of modern humanism and modern science. Price $1.49. Halcyon House.

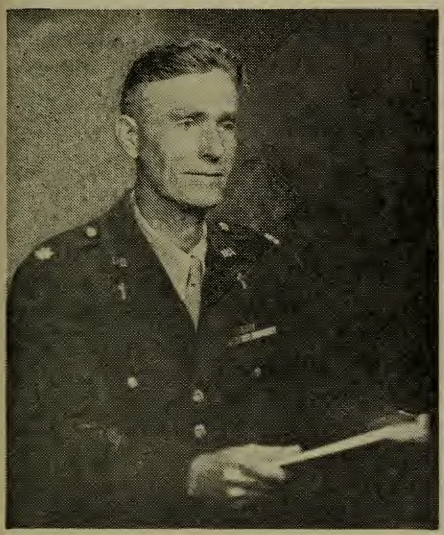
In *The Enduring Federalist,* C. A. Beard makes a contribution to the debate over the future of representative government and its relation to world federalism. Price $1.49. Garden City.

SKY PILOT SATIRE

When a Clergyman Is Embarrassed

Occasionally, the humane human beings—I'm talking about the clergy—who are carrying out the Messiah's mission of ministering to the manifold needs of publicans and sinners, find themselves in the depths of embarrassment.

In 458 B.C. Ezra, a famous old Hebrew prophet, found himself out on what seemed to be an unsound limb. Artaxerxes I, the king of Persia, had authorized him to round up every one of his kinsmen who seemed homesick and lead them back to Jerusalem. The king said something like this: "I am permitting this hazardous undertaking solely because you have convinced me that your God, Jehovah, will accompany you and protect you and your brethren every step of the way. I command you therefore to get in touch with the God whom you have recommended so highly and request Him to accept the responsibility of leading the volunteers back to Palestine."



By Ira Freeman

Ezra was taken completely by surprise. It was expected that he would be overjoyed. But he was not. It had suddenly occurred to him that he had bitten off more than he could chew. The odds seemed easily ninety-nine to one that lawless tribesmen would ambush and annihilate his people if they attempted to return to their homeland without a strong military escort.

One can see the old prophet fidgeting before the throne, shifting his weight from one sandaled foot to the other, wishing he had let well enough alone. Only shame—or was it pride?—kept him from breaking down and begging the king to call the whole thing off. He must have succeeded in his attempt to camouflage his thoughts, for the king obviously took whatever expression there was on his face for gratitude.

After Ezra had mentally kicked himself from the king's presence, he went to his diary—now called the Book of Ezra—and added another chapter, the eighth, to the growing document. This sentence, his twenty-second verse, explains how he felt: "I was ashamed to require of the king a band of soldiers

and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our God is upon them for good that seek Him."

Had Ezra been one of the few eely diplomats who have worn the cloth since the creation of man, he would have coughed apologetically, and whined: "But, Your Highness, when I assured you that our God would go with us and protect us from the savages who operate in the outlying, unpoliced area of your kingdom, I did not dream that my words were being taken literally. I merely meant to convey the impression that our God would accompany us in an immaterial, inspirational sort of way. Hence, we could use a detachment of your brave troops. I have a hunch that the bands of ruthless robbers who den beside that distant desert trail will respect their swords far more than they fear the theoretical presence of Jehovah."

But Ezra did not crawfish. He had established the Lord's reputation in the eyes of Persia's accommodative pagan ruler and he scorned the temptation virtually to unsay what he had said by admitting his uneasiness. So he squared his shoulders and began to call for volunteers for the risky adventure. Sometime later, when his caravan arrived in Jerusalem without a mishap, he probably exhaled a sigh of relief, and exclaimed to himself: "Just wait until the king hears about this! Now, he'll know that I did not overestimate the power of Jehovah!"

American Seminary Chapels (*Continued from page 19*)

(Andover Newton Theological School)

The possibility of joint effort by two denominations in training their pastors is unusually well exemplified by Andover Newton. Their aims in training are very closely related. Their pasts are also intertwined, for the great Adoniram Judson was trained at Andover, later becoming the first missionary to Burma, and memorialized today in many places, architecturally by the Stanford White Judson Memorial Baptist Church in New York City.

The Andover Newton Theological School stands in the center of New England's cluster of theological seminaries which includes the Methodist at Boston and the Episcopalian at Boston, Hartford, and New Haven and those at Tufts and Yale.

The student body today has returned to the larger numbers of the early 19th century; nearly 140 are enrolled. The oldest endowed theological chairs outside of universities are held by faculty members of the School. From such landmarks as State House, Faneuil Hall, Old South Church, H. H. Richardson's great Trinity Church, the home of Emerson, Hawthorne, Longfellow and Holmes, Andover Newton gave 133 chaplains to the armed forces in World War II.

NEWS AND VIEWS

GENERAL:

Establishment of a national, all-denominational Protestant weekly newspaper was authorized in May at Kansas City, Mo. A goal of $650,000 and a 300-member corporation was set up in the hope that by 1950 the privately owned *Protestant Voice* can be bought.

A pulpit Bible was recently presented to the new Atlantic Fleet Chapel, Norfolk, Va., on behalf of the American Bible Society by its Secretary for Promotion of Bible Use, Dr. J. V. Claypool, who served during the war as Chaplain of the Naval Operating Base in Norfolk.

The President's Committee on Religion and Welfare in the Armed Forces held a two-day Conference in Washington, D. C., discussing the problems of the peacetime service men and women and attempting to devise patterns of solution. One of the three discussion groups was concerned wholly with religious needs and the churches' responsibilities.

In connection with the observance of the 400th anniversary of the Book of Common Prayer, the Very Rev. John Wallace Suter, dean of the Washington Cathedral and custodian of the Standard Book of Common Prayer, and the Rev. George J. Cleaveland, canon librarian of the Washington Cathedral, have written a history of the origin and development of the American Book of Common Prayer. They sum up the development of this standard worship book of their Church with these words: "There is a richness in the Book of Common Prayer—a richness which has been made possible because the Book has grown during 400 years out of the experiences and the needs of the many as well as the spiritual insights of the few."

Because movie actress Jane Russell and her husband no longer wanted to go to church, Jane's mother invited their friends in for family worship. Each week a group of 30 young people have picnic lunch, study and worship and have now started work on a church building of their own.

At the general assemblies of the Presbyterian Church, U.S., and the Presbyterian Church, U.S.A., reports were heard which agreed to increase cooperation between the two groups with the prospects of eventual union.

Delegates to the Northern Baptist Convention adopted a recommendation to change their name to American Baptist Convention. Final action is postponed until the 1950 meeting.

More than 600 Methodists at the 165th session of the Baltimore Annual Conference of the Methodist Church urged their congregations to work for pending legislation that would prohibit interstate liquor advertising.

"The final step toward the union of the Evangelical and Reformed Church and the Congregational Christian Churches has been taken," announced Dr. William E. Lampe, secretary of the Evangelical and Reformed Church. The way is now open for the uniting meeting, which will probably be held in the spring of 1950. The appropriate committees from the two denominations will shortly decide upon the date and place. The name of the new body will be the United Church of Christ.

The Rev. John VanSchaick, Jr., D.D., 75, pastor-emeritus of the Universalist National Memorial Church, Washington, D. C., and retired editor of the *Christian Leader,* died May 17 after a brief illness. For many years Dr. VanSchaick was associated with the late Dr. Ernest Bicknell, director of the American Red Cross, and at the outbreak of World War I he was sent to Belgium as Red Cross commissioner for that country.

Chicago, postwar home of 20,000 evacuees of Japanese ancestry, has less race prejudice in housing than most of the West Coast areas in which the Japanese-Americans formerly resided. Although the United States Supreme Court ruled in 1948 that race restrictive covenants in housing were unenforceable by court action, discrimination still is levied against many of Chicago's racial and religious groups, including Jews, Negroes and Japanese-Americans. The fact that an interracial, cooperative community of new homes is under construction in the Chicago area in DuPage county made news in the *Sun-Times.* The unincorporated community is called York Center. Some of its homes already have been built and occupied. Others are under construction on a 65-acre tract. According to Larry Kelly in the *Sun-Times,* "Negro families will live beside white; the homes of Nisei will adjoin those of Swedish or Italian ancestry; members of the Jewish faith will shake hands with Christian Protestants and Catholics."

A meeting of 42 rural church leaders at Virginia Union University recently was a significant event in the future of rural life among Negroes in America. These persons, called together by the Phelps-Stokes Fund and the Home Missions Council, came from all of the major denominations with significant Negro memberships.

The Washington office of the Federal Council of Churches has developed six services, which are: studying the interests and concerns of the agencies to which it reports, assembling source materials, issuing a weekly memorandum, answering inquiries, maintaining a directory of Government agency specialists, and consultation with church officials.

The American Bible Society has distributed almost 10,000,000 copies of the Bible in 151 languages in more than 40 countries during the last year.

As a result of the creation of a separate Chaplains Corps in the Air Force, a total of 141 officers were transferred from the Army to the Air Force.

The office of the Chief of Air Force Chaplains produced Air Force Regulation No. 165-3 providing chaplains with definite professional and military standing. It also makes provision for religious retreats for laymen and chaplains. The position of the Air

Chaplain both at the indoctrination centers as well as at the regular bases has been greatly strengthened. Directing this new program as Chief of Air Force Chaplains is Chaplain (Col.) Charles I. Carpenter.

A $10,000 granite monument to the Japanese-American war dead was dedicated in Seattle, Washington, on Memorial Day. The names of 55 American soldiers who died in World War II are inscribed on the 25-ton memorial along with these words of the late President Roosevelt: "Americanism is a matter of the mind and heart. Americanism is not and never was a matter of race or ancestry."

ANNOUNCEMENTS:

During January 24-27, 1950, one thousand delegates to the Home Missions Congress will meet in Columbus, Ohio, to analyze the materials being prepared on the home mission enterprise. An effort will be made to determine the effects made upon home missions by the depression, World War II and the present period of inflation.

The week of October 9-16 has been designated National Leprosy Missions Week by the American Mission to Lepers. It is the first observance of this nature in this country and it precedes the 42nd Annual Convention of the Mission, to be held in Boston,

AMERICANISM IS A MATTER
OF THE MIND AND HEART
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RACE OR ANCESTRY
FRANKLIN D. ROOSEVELT
THIS MEMORIAL IS DEDICATED
TO THE AMERICAN SOLDIERS
OF JAPANESE ANCESTRY FROM
SEATTLE AND VICINITY WHO
DIED IN THE SERVICE OF THEIR
COUNTRY IN WORLD WAR II

Mr. Sentaro Ikeda and Mrs. Masao Ikeda, father and widow of Pfc. Masao Ikeda, shown at the memorial monument for Japanese-American war dead which was dedicated in Seattle. *(Elmer Ogawa photo)*

Mass., October 19-20. Forty-three Protestant denominations and non-denominational groups maintain 125 leprosy stations in 29 countries. The American Mission provides property, equipment, medical and other supplies, operating expenses, and other materials for the mission stations, while denominational and non-denominational boards usually carry the salaries of missionaries engaged in the work.

In Columbus, Ohio, on October 18 and 19 the Protestant Conference on Child Welfare will study the responsibility of the Protestant Church for child welfare in the areas of health, economic conditions, family living, including foster care, community life and education, both general and religious.

"Peace is Possible" was selected as a theme by the United Council of Church Women for the sixth annual observance of World Community Day, Friday, November 4. There will be interdenominational services in several hundred communities and as a feature of the observance the women are planning to collect "Pieces for Peace" which will be bundled and shipped overseas through Church World Service.

Keynoted by Bishop Stephen Neill of the World Council of Churches, the second Triennial Interseminary Conference of North America will draw 1,000 delegates from 150 Protestant and Orthodox schools this December to the campus of Augustana College and Seminary, Rock Island, Ill. The double theme of the Conference is "The Vocation of the Minister—Our Responsibility for the Christian World Mission." Bishop Neill, who is Secretary for Evangelism of the World Council of Churches, and assistant to the Archbishop of Canterbury, will place these themes before the Conference in five morning platform addresses during the assembly.

FOREIGN:

Religious drama has been taken on tour through the French countryside, bringing the Gospel to the people by enthusiastic volunteers for evangelism. Led by Pastor I. Exbrayat, the movement has within seven years brought 450 people to the Church.

Ethiopia's first YMCA has been organized in Addis Ababa. The emperor, Haile Selassie, is patron and one of the directors. He has expressed his full support of the plan.

Protestants in foreign mission areas have increased over 200 per cent in the last 23 years, it was reported by the International Missionary Council. This is based on a study covering 120 countries and island groups outside the United States, Canada, New Zealand, Australia and Europe. Greatest gains were reported in South Africa and India-Pakistan.

A documented pamphlet on the Kremlin's drive to liquidate Judaism in the Soviet Union has been published by the American Jewish League Against Communism, Inc. The author is Gregor Aronson, who is a former member of the Moscow Soviet (Council) and is now an editorial writer for *Novoye Russkoe Slovo,* a Russian daily newspaper published in New York City. He charged that Russian Jews have been "left completely defenseless against the Soviet tyranny.

Exhibit of the General Commission on Chaplains at the annual conference of the Military Chaplains Association held in Chicago. *(Lepley photo)*

Their past has been stripped from them and their future is bleak." Aronson pictures the campaign as "asemitism" rather than "anti-semitism."

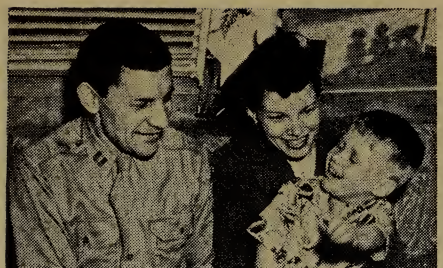
INTERNATIONAL:

Nine German church leaders have come to the United States under the auspices of the National Lutheran Council in a program originated by the American Military Government in Germany. The visit of these leaders is part of a large-scale plan of re-orientation and cultural exchange.

Church World Service, cooperating with CARE, has a campaign providing millions of bars of soap for distribution overseas. For every two Swan soap wrappers collected by Protestant organizations and sent to Church World Service, CARE Soap Campaign, Boston 3, Mass., CARE will guarantee delivery of a bar of Swan soap to needy people overseas through Church World Service.

EDUCATION:

"Christ and the Community" will be the theme of the 19th annual observance of Religious Education Week, September 26-October 3. Celebrated by 40 denominations, this is the period when Protestants of the United States and Canada begin their religious education activities for the fall and winter months. This observance was endorsed



Chaplain and Mrs. Arthur Brenner and Peter. *(Air Force photo)*

by President Truman, who wrote, "It will demonstrate the incontestable validity of religious teaching in our struggle with the forces of selfish materialism, both at home and abroad."

Several theological seminaries plan courses in institutional ministry, according to Chaplain Donald Beatty of the Veterans' Administration. The plan has already been approved by the theological schools of Catholic University, Duke and Boston universities, and by Union Theological Seminary and the Garrett Biblical Institute of Northwestern University.

CHAPLAINS:

Chaplain (Lt. Col.) Harold G. Elsam has accepted a call to the Winchester Avenue Christian Church at Martinsburg, West Virginia. Chaplain Elsam entered active duty with the Army in April, 1942, and has concluded slightly more than seven years of continuous service. During that time, he served in Washington, D. C., as executive secretary and treasurer of the Military Chaplains' Association for three and one half years and as editor of *The Military Chaplain* for three years. He was recently appointed editor-in-chief for a two-year term.

On the program for the services at the Cathedral of the Air at McGuire Air Force Base, Fort Dix, N, J., appeared an announcement recently: "Chaplain and Mrs. Arthur Brenner are happy to announce that they are the proud parents of a son, Peter, age *five.*" In Germany the Chaplain and his wife visited the Children's Camp at Chiemsee and there they saw him! Inquiries showed that two and one-half year-old Peter's father was dead and his mother somewhere in the maelstrom that was Europe. Then came the problems of getting Peter to the U.S.A.—adopting him legally, getting a visa. UNRRA would not release the child. In 1947 the Brenners returned to the States. UNRRA was replaced by IRO (International Refugee Organization) and in April of this year word was received that Peter was being sent. Mrs. Brenner waited, but no Peter. At last the Brenners drove to New York City on May 18 to get the son they had expected for so long. After all their waiting they finally heard their son say to them in German, "I am not alone now, I have a Momma and a Poppa."

Chaplain K. W. Fristoe, located in Kyoto, Japan, ministers not only to the service people but to the people of the country where he is located. He also helps civilian missionaries in their work and includes them in his services.

Announcement has been made of the reassignment of Chaplain (Maj.) LeRoy W. Raley, Assistant Chaplain of the Army Medical Center in Washington, D. C., to the Military District of Alabama and Mississippi.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ